REMAINES
Concerning
BRITAIN:
THEIR

Languages.
Names.
Surnames.
Alluſions.
Anagrammes.
Armories.
Monies.
Empreſes.
Apparell.
Artillarie.
Wiſe Speeches.
Proverbs.
Poeſies.
Epitaphes.

Written by WILLIAM CAMDEN
Eſquire, Clarenceux, King of Armes,
Surnamed the LEARNED.

The ſix^th^ Impreſſion, with many rare Antiquities never before imprinted.

By the induſtry and care of
IOHN PHILIPOT,
Somerſet Herald.

LONDON, 0y^o
Printed by *Thomas Warren*, for *Iſabella Waterſon*, 1657.

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WRITTEN BY WILLIAM CAMDEN

Lancaster, Clarenceux, King of Armes,

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LONDON,

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TO THE

HIGH AND MIGHTY PRINCE,

CHARLES LODOWICK,

By the Grace of God, Prince Elector, Arch-Dapifer and Vicar of the Sacred Empire, Count Palatine of the ancient Principality of the *Rhene*, Duke of *Bavare*, and Knight of the moſt illuſtrious Order of the GARTER.

SIR,

IT hath pleaſed your Highneſs to acknowledg to have received much contentment in reading the deſcription of Great Britaine, made by *William Camden* Eſquire, Clarenceux, King of Armes. And this Book being the remaines of that greater work was collected by him, and being now (with ſome Additions of mine) to be Printed, it moſt humbly craves Patronage from your Highneſſe. The Author was worthily admi-

red

red for his great Learning, Wiſdome, and Vertue through the Chriſtian world. And as *Plinie* ſaid to *Veſpatian*, *Benignum etenim eſt & plenum ingenui pudoris fateri per quos profeßeris*; it were a crime moſt wicked, if I ſhould not acknowledg to have received many helpes and much furtherance from him in the profeſſion and quality wherein I ſerve his Majeſtie. But while I am mentioning Benefits, I were worthy of the foulest cenſure my ſelf, if I ſhould not confeſſe that the greateſt happineſs that ever hath or can befall me, was my imployment for the Preſentation of the moſt Noble Order of the *Garter*, to your Highneſſe in the Army at *Bockſtell*. And ſtanding thus deeply obliged, I ſhall ever pray, that ſucceſſefull and perpetuall felicity may crown your Highneſſe, and that in your Princely Clemency you will afford a gratious acceptance to the humble indeavours of

Your Highneſſe thrice humble
and moſt faithfull ſervant,

IO. PHILIPOT,
Somerſet Herald.

BRITAINE.

WHereas I have purposed in all this Treatise to confine my selfe within the bounds of this Isle of *Britaine*, it cannot be impertinent, at the very entrance, to say somewhat of *Britaine*, which is the onely subject of all that is to be said, and well known to be the most flourishing and excellent, most renowned and famous Isle of the whole world: So rich in commodities, so beautifull in situation, so resplendent in all glory, that if the most Omnipotent had fashioned the world round like a ring, as he did like a globe, it might have been most worthily the onely gemme therein.

For the ayre is most temperate and wholsome, sited in the middest of the temperate Zone, subject to no stormes and tempests as the more Southerne and Northerne are; but stored with infinite delicate fowle. For water, it is walled and garded with the Ocean most commodious for traffick to all parts of the world, and watered with pleasant fish full and navigable rivers, which yeeld safe havens and roads, and furnished with shipping and Sailers that it may rightly be termed the *Lady of the Sea*. That I may say nothing of healthfull Bathes, and of Meares stored both with fish and fowl; The earth fertile of all kind of grain, manured with good husbandrie, rich in minerall of coals, tinne, lead, copper, not without gold and silver, abundant in pasture, replenished with cattell both tame and wilde, (for it hath more Parks than all *Europe* besides) plentifully

ly wooded, provided with all complete provisions of War, beautified with many populous Cities, fair Borroughs, good towns, and well-built Villages, strong Munitions, magnificent Pallaces of the Prince, stately houses of the Nobilitie, frequent Hospitals, beautifull Churches, fair Colledges, as well in other places, as in the two Universities, which are comparable to all the rest in Christendome, not onely in antiquitie, but also in learning, buildings, and endowments. As for government Ecclesiasticall and Civil, which is the very soule of a Kingdome, I need to say nothing, when as I write to home-borne, and not to strangers.

But to praise *Britaine* according as the dignitie thereof requires, is a matter which may exercise, if not tire the happiest wit furnished with the greatest varietie of learning; and some already have busied their brains and pennes herein with no small labour and travell: let therefore these few lines in this behalf suffice, out of an ancient Writer. *Britaine, thou art a glorious Isle, extolled and renowned among all Nations; the navies of* Tharsis *cannot be compared to thy shipping, bringing in all precious commodities of the world: the Sea is thy wall, and strong fortifications do secure thy Ports: Chivalrie, Clergie, and Merchandize do flourish in thee. The* Pisans, Genoveses, *and* Venetians *do bring thee Saphires, Emeralds and Carbuncles from the East:* Asia *serveth thee with silk and purple,* Africa *with Cinamon and Balme,* Spain *with Gold, and* Germanie *with Silver: Thy Weaver* Flanders *doth drape Cloth for thee of thine owne Wooll; Thy* Gascoigne *doth send thee Wine: Buck and Doe are plentifull in thy Forrests: Droves of Cattell, and Flocks of Sheep are upon thy Hills: All the perfection of the goodliest Land is in thee: Thou hast all the Fowl of the ayr. In plenty of Fish thou dost surpass all Regions. And albeit thou art not stretched out with large limits, yet bordering Nations clothed with thy Fleeces, do wonder at thee for thy blessed plenty. Thy swords have been turned into Plough-shares: Peace and Religion flourisheth in thee; so that thou art a mirrour to all Christian Kingdomes.*

Gascoigne then under the Crown of England.

Adde

Adde hereunto (if you pleaſe) theſe few lines out of a far more antient *Panegyriſt* in the time of *Conſtantine* the Great. *O happy* Britain *and more bliſfull then all other Regions: Nature hath enriched thee with all commodities of heaven and earth, wherein there is neither extreme cold in Winter, nor ſcorching heat in Summer; wherein there is ſuch abundant plenty of Corn, as may ſuffice both for Bread and Wine: wherein are woods without wilde Beaſts, and the Fields without noyſom Serpents; but infinite numbers of milch Cattell, and Sheep weighed down with rich Fleeces: And that which is moſt comfortable, long days, and lightſome nights.* Ailredus Rievallenſis.

So that, not without cauſe, it was accounted one of the faireſt and moſt glorious Plumes in the triumphant Diademe of the Roman Empire, while it was a Province under the ſame; and was truly called by *Charles* the Great, *The Store-houſe, and Granary of the whole Weſtern world.*

But whereas the ſaid *Panegyriſt* falleth into a gladſome admiration, how from hence there hath riſen gracious Princes, *As good Gods honoured throughout the whole world*, That if ever, as it was lately to our glorious joy evidently, and effectually verified in our late Soveraign, of moſt dear, ſacred, and ever-glorious memorie Q. *Elizabeth*, the honour of her time, and the mirrour of ſucceeding ages: ſo with an aſſured confidence, we hope it will likewiſe be proved true in her undoubted and rightfull ſucceſſour, our dread Lord and Soveraigne. That to his endleſs honour, *Mercy* and *Truth*, *Righteouſneſs* and Peace may here kiſs together; and true *Religion*, with her attendants *Joy*, *Happineſſe*, and *Glory*, may here for ever ſeat themſelves under him; in whoſe perſon the two mighty kingdoms of *England* and *Scotland* hitherto ſevered, are now conjoyned, and begin to cloſe together into one, in their moſt antient name of *Britain*.

If any would undertake the honour and precedence of *Britain* before other Realms in ſerious manner (for here I proteſt once for all, I will paſs over each thing lightly and ſlightly) a world of matter at the firſt view would preſent

it selfe unto him. As that the true Christian Religion was planted here most anciently by *Joseph* of *Arimathea*, *Simon Zelotes*, *Aristobulus*, yea by Saint *Peter*, and Saint *Paul*, as may be proved by *Dorotheus*, *Theodoretus*, *Sophronius*, and before the year of Christ 200. it was propagated, as *Tertullian* writes, to places of *Britaine*, *inaccessa Romanis*, whither the *Romans* never reached, which cannot be understood but of that part which was after called *Scotland*. The kingdomes also are most antient, held of God alone, acknowledging no superiours, in no vassalage to Emperour or Pope. The power of the Kings more absolute, than in most other kingdomes, their territories very large; for the Kings of *England*, beside *Ireland*, have commanded from the Isles of *Orkeney*, to the *Pyrene* Mountains, and are *de jure*, Kings of all *France* by descent. The Kings of *Scotland*, beside the ample realm of *Scotland* commands the 300. Western Isles, the 30. of *Orkney*, and *Schetland*. Also, which was accounted a speciall note of Majesty in former ages; The Kings of *England*, with them of *France*, *Jerusalem*, *Naples*, and afterward *Scotland*, were antiently the onely anointed Kings of Christendome: which manner began among the *Jews*, was recontinued at length by the Christian Emperours of *Constantinople*, with this word at the anointing, Ἅγιος ἅγιος, that is, *Be holy*, and Ἄξιος ἄξιος, *Be worthy*, and from thence was that sacred ceremonie brought to us and the other kingdomes. In respect whereof our Kings are capable of spirituall jurisdiction, according to that of our Law, *Reges sacro oleo uncti sunt spiritualis jurisdictionis capaces*.

Tho Moore in the Debellation Parl. 43. Ed. 3.

Europales. Term. Hilarii 33. Edw. 3.

As for that admirable gift hereditary to the anointed Princes of this Realm, in curing the *Kings Evill*, I referre you to the learned Discourse thereof lately written. Neither would it be forgotten, that *England* in the opinion of the Popes (when they swaid the world, and their authoritie was held sacred) was preferred, because it contained in the Ecclesiasticall Division, two large Provinces, which had their severall *Legati nati*; whereas *France*, had scantly

Charisme of Doctor Tooker.

one,

one: That *Scotland* was by them accounted an exempt kingdome, and a peculiar principally appertaining to the *Roman Chappell*. And which was accounted in that age a matter of honour, when all Christianity in the Councell of *Constance* was divided into Nations, *Anglicana Natio* was one of the principall, and no subalterne. As also, that in times past, the Emperour was accounted *Major filius Ecclesiæ*, the King of *France Filius Minor*, and the King of *England Filius Tertius, & Adoptivus*. And so in generall Councels, as the King of *France* had place next the Emperour on the right hand, so the King of *England* on the left; & the Kings of *Scotland*, as appeareth in an ancient Roman Provinciall, had next place before *Castile*. And howsoever the *Spaniard* since *Charles* the 5. time challengeth the primier place in regard of the largenesse of his dominions: Pope *Julius* the second gave sentence for *England* before *Spain* in the time of King *Henry* the seventh.

Epist. Bonif. sept. ad Ed. 1. reg. Angliæ.

The Archbishops of *Canterbury*, who were anciently stiled *Archbishops of Britaine*, were adjudged by the Popes, *tanquam alterius orbis Pontifices Maximi*, & they had their place in all generall Councels, at the Popes right foot. The title also of *Defensor fidei*, is as honourable, and more justly conferred upon the King of *England*, than either *Christianissimus* upon the French, or *Catholicus* upon the Spaniard. Neither is it to be omitted, which is so often recorded in our Histories, when *Brutwald* the Monke, not long before the Conquest busied his brain much about the succession of the Crown, because the bloud Royall was almost extinguished, he had a strange vision, and heard a voyce, which forbade him to be inquisitive of such matters, resounding in his ears, *The kingdome of* England *is God's own kingdome, and for it God himself will provide*. But these and such like are more fit for a greater treatise than this. I will performe that I promised, in handling nothing seriously, and therefore I will bring you in some Poets, to speak in this behalf for me, and will begin with old *Alfred* of *Beverlie*, who made this for *Britaine* in generall,

which you must not reade with a censorious eye; for it is, as the rest I will cite, of the middle age, having heretofore used all of more antient and better times in another work. But thus said he of *Britain.*

Insula pradives quæ toto vix eget orbe,
Et cujus totus indiget orbis ope.
Insula pradives, cujus miretur, & optet,
Delicias Salomon, Octavianus opes.

For *Scotland* the North part of *Britain*, one lately in a far higher strain, and more Poetically, sung these: *Buchananus.*

Quis tibi frugifera memorabit jugera gleba,
Aut æris gravidos, & plumbi pondere sulcos,
Et nitidos auro montes, ferróq; rigentes,
Deq; metalliferis manantia flumina venis:
Quæq; beant alias communia commoda gentes?

For *Wales* on the West side of *Britain* an old riming Poet sung thus:

Terra, fœcunda, fructibus, & carnibus, & piscibus,
Domesticis, Silvestribus, Bobus, Equis, & Ovibus.
Lata cuncta seminibus, oulmis, spicis, graminibus,
Arvis, pratis, pecoribus, herbis gaudet & floribus,
Fluminibus, & fontibus, convallibus, & montibus.
Convalles pastum proferunt, Montes metalla conferunt
Carbo subterra cortice, crescit virens in vertice.
Calcem per artis regulas prabet ad tecta tegulas.
Epilarum materia, mel, lac, & lactucinia,
Mulsum, medo, cervisia, abundat in hac patria:
Et quicquid vita congruit, ubertim terra tribuit.
Sed ut dicam in paucis dotibus, multa concludam brevibus,
Stat hac in orbis angulo, ac si Deus a seculo
Hanc daret promptuarium cunctorum salutarium.

But for *England* an old *Epigrammatist* made these with a *Prosopopœia* of Nature, the indulgent mother to *England*, which doth comprise as much as the best wits can now contrive in that behalf. *Hildebertus Bishop of Main.*

Anglia terra fera, tibi pax secura quietem,
Multiplicem luxum metæ opulenta dedit.

Tu

Tu nimio nec ſtricta gelu, nec ſydere ſervus,
Clementi cœlo, temperieq́, places.
Cum pareret Natura parens, variosq; favore
Divideret dotes omnibus una locis:
Sepoſuit pectora tibi, matremq́ profeſſa
Inſula ſis fœlix, plenáque pacis, ait,
Quicquid amat luxus, quicquid deſiderat uſus,
Ex te proveniet, vel aliunde tibi.

Accordingly it is written in the Black Book of the Exchequer, that our Anceſtors termed *England* a Store-houſe of treaſure, and a Paradiſe of pleaſure, in this verſe;

Divitiiſque ſinum, delitiiſque larem.

So that not without cauſe Pope *Innocentius* the 4. moſt willingly, and eſpecially deſired to ſee *Divitias Londini, & delicias Weſtmonaſterii*. And would often ſay, *That England was a Paradiſe or garden of pleaſure, a Pit which could never be drawn drie, and where much was, much might be had.* *Matth. Paris.*

And accordingly in that age theſe verſes were written in praiſe of *England*.

Anglia dulce ſolum, quod non aliena recenſque
Sed tua dulcedo priſtina dulce facit
Quæ nihil à Gallis, ſed Gallia mutuat à te,
Quicquid honoris habet, quicquid amoris habet.

Merry *Michael* the Corniſh Poet piped this upon his Oten pipe for *England*, but with a mocking compaſſion of *Normandy*, when the *French* uſurped in the time of K. *John*.

Nobilis Anglia, pocula, prandia, donat & ara.
Terra juvabilis & ſociabilis, agmine plena.
Omnibus utilis Anglia fertilis uſu, & amœna:
Sed miſerabilis & lachrimabilis abſque caterva,
Neuſtria debilis, & modo flebilis eſt, quia ſerva.

I know not whether theſe of *Henry* of *Huntington* though more antient, are worthy to be remembred:

Anglia terrarum decus, & flos inſulanarum.
Eſt contenta ſui fertilitate boni.
Externas gentes conſumptis rebus egentes,
Cum fames ladit, recreat & reficit.

Com-

Commoda terra satis, mirandæ fertilitatis,
Prosperitate viget, cum bona pacis habet.

Old *Robert* of Glocester in the time of King *Henrie* the 3. honoured his countrey with these his best English rimes, which I doubt not but some (although most now are of the new cut) will give the reading.

England is a well good Land; in the stead best
Set in the one end of the world, and reigneth west.
The Sea goeth him all about, he stint as an yle,
Of foes it need the lesse doubt: but it be through gile
Of folke of the self land, as me hath I say while
From South to North it is long, eight hundred mile,
And two hundred mile broad from East to West to wend
Amid the land as it might be: and not as in the one end,
Plentie men may in England of all good see,
But folk it agult, other years the worse and worse be.
For England is full enough of fruit and of treene,
Of Woods and of Parks that joy it is to seene.

Have patience also to reade that which followeth in him of some cities in this Realme.

In the countrey of Canterbury, most plenty of Fish is,
And most chase of wild beasts, about Salisbury I wis.
And London Ships most, and Wine at Winchester.
At Hartford Sheep and Oxe: and Fruit at Worcester.
Soape about Coventry: and yron at Glocester.
Metall, Lead, and Tinne in the countie of Exeter.
Everacks of fairest wood: Lincolne of fairest men.
Cambridge and Huntington most plenty of deep venne.
Elie of fairest place: of fairest sight Rochester.

Farre short was he that would comprise the excellencies of *England* in this one verse:

Montes, Fontes, Pontes, Ecclesia, Fœmina, Lana.

Mountains, Fountains, Bridges, Churches, women & wool, Although in these it surpasseth. But to conclude this, most truly our *Lucan* sageth of this our countrey.

Sam. Dariel.

The fairest land, that from her thrusts the rest,
As if she car'd not for the world beside,
A world within her self with wonders blest.

The

The inhabitants of Britain.

AS all the Regions with the whole worlds frame, and all therein was created by the Almightie, for his laſt and moſt perfect work, that goodly, upright, provident, ſubtle, wittie, and reaſonable creature, which the Greeks call Ἄνθρωπος, for his upright look; the Latines *Homo*, for that he was made of *Mold*; and we with the Germans, call *man*, whoſe principall part, the mind, being the very image of God, and a pettie world within himſelf: ſo he aſſigned in his divine providence, this ſo happy and worthy a region to men of anſwerable worth, if not ſurpaſſing, yet equalling the moſt excellent inhabitants of the earth, both in the endowments of mind, lineaments of body, and their deportment both in peace and war, as if I would enter into this diſcourſe, I could very eaſily ſhew. *Cicero.* *Pet. Nonnim.*

But overpaſſing their naturall inclination by heavenly influence, anſwerable to the diſpoſition of *Aries*, *Leo*, and *Sagittary*; and *Jupiter*, with *Mars* dominators for this North weſt part of the world, which maketh them impatient of ſervitude, lovers of liberty, martiall and couragious; I will onely in particular note ſomewhat, and that ſummarily of the Britains, Scottiſh, and Engliſh, the three principall Inhabitants. *Ptol. in Quadrip.*

The Britains, the moſt antient people of this Iſle antiently inhabited the ſame from ſea to ſea, whoſe valour and proweſſe is renowned both in Latine and Greek monuments, and may appear in theſe two points which I will here onely note. Firſt, that the moſt puiſſant Roman for- *Britains.*

 ces,

Plinius. ces, when they were at the higheſt could not gain of them (being but then a half-naked people) in thirty whole years, the countries from the Thames to *Strivilng*. And when they had gained them, and brought them into forme of a Province, they found them ſo warlike a people, that the Romans levied as many Cohorts, Companies and Enſignes of Britains from hence for the ſervice of *Armenia*, *Egypt*, *Illyricum*, their frontire Countries, as from any other of their Provinces whatſoever. As for thoſe Britains which were farther North, and after, as is moſt probable, called *Picts* (for that they ſtill painted themſelves when the Southern parts were brought to civilitie) they not onely moſt couragiouſly defended their libertie, but offended the Romans with continuall and moſt dangerous incurſions.

Notitia provinciarum.

Pict Britains.

Welſh Britans. The other remainder of the Britains, which retired themſelves to the Weſt parts, now called *Wales*, with like honour of fortitude, for many hundred years repelled the yoke both of the Engliſh and Norman ſlaverie. In which time how warlike they were, I will uſe no other teſtimony than that of King *Hen.* the ſecond, in his letter to *Emanuel* Emperour of Conſtantinople: *The Welſh Nation is ſo adventrous, that they dare encounter naked with armed men, ready to ſpend their bloud for their countrey, and pawn their life for praiſe.* How active, and ſerviceable they were when King *Rich. Cuer-de-lion* lead an army of them into *France*, have this teſtimony of *William Britto* (who then lived) in his fifth book of *Philippeidos*.

Protinus extremis Anglorum finibus agmen
Wallorum immenſum numero vocat, ut nemoroſa
Per loca diſcurrant, ferróque igníque furore
Innato, noſtri vaſtent confinia regni.
Gens Wallenſis habet hoc naturale per omnes
Indigenas, primis proprium quod ſervat ab annis.
Pro domibus ſylvas, bellum pro pace frequentat,
Iraſci facilis, agilis per devia curſu.
Nec ſolitis plaudus, caligis nec crura gravantur,

Frigus

Frigus doctapati, nulli ceſſura labori.
Veſte brevi, corpus nullis oneratur ab armis.
Nec munit thorace latus, nec caſſide frontem,
Sola gerens, hoſti cædem quibus inferat, arma,
Clavam cum jaculo, venabula, geſa, bipennem,
Arcum cum pharetris, nodoſáque tela, vel haſtam
Aſſiduis gaudens prædis, fuſóque cruore.

How afterward in proceſs of time they conformed themſelves to all civilitie, and the reaſon thereof, appeareth by theſe lines of a Poet then flouriſhing.

Mores antiqui Britonum jam ex convictu Saxonum
Commutantur in melius, ut patet ex his clarius.
Hortos & agros excolunt, ad oppida ſe conferunt,
Et loricati equitant, & calceati pedetant,
Urbane ſe reficiunt, & ſub tapetis dormiunt
Ut judicentur Anglici nunc potius, quam Wallici.
Hujus ſi quæratur ratio, quietius quam ſolito
Cur illi vivant hodie, in cauſa ſunt divitiæ,
Quas cito gens hæc perderet, ſi paſſim nunc confligeret.
Timor damni hos retrahit, nam nil habens nil metuit.
Et ut dixit Satyricus: Cantat portator vasnus
Coram latrone tutior, quàm phaleratus ditior.

And ſince they were ſubjected to the Imperiall Crowne of *England*, they have to their juſt praiſe, performed all parts of dutifull loyalty and alleageance moſt faithfully thereunto; plentifully yeilding Martiall Captains, judicious Civillians, skilfull common Lawyers, learned Divines, compleate Courtiers, and adventrous Souldiers. In which commendations their couſins the Corniſhmen do participate proportionably, although they were ſooner brought under the Engliſh command.

Armorican or French Britans.

Great alſo is the glorie of thoſe Britains, which in that moſt dolefull time of the Engliſh invaſion, withdrew themſelves into the Weſt parts of *Gallia*, then called *Armorica*: For they not onely ſeated themſelves there, maugre the Romans (then indeed low, and near ſetting) and the French: but alſo impoſed their name to the Countrey, held and de-

ſended the ſame againſt the French, untill in our Grandfathers memory, it was united to *France*, by the ſacred bonds of matrimonie.

Scottiſhmen. Next after the Britains, the Scottiſh men coming out of *Ireland*, planted themſelves in this Iſle on the North ſide *Bed. lib. 1.* of *Cluid*, partly by force, partly by favour of the Pictes, with whom a long time they annoyed the Southern parts, but after many bloudy battels amongſt themſelves, the Scottiſh men ſubdued them, and eſtabliſhed a kingdom in thoſe parts, which with manlike courage and warlike proweſſe, they have maintained, and have purchaſed great honour abroad. For the French cannot but acknowledge they have ſeldome atchieved any honourable acts without Scottiſh hands, who therefore are deſervedly to participate the glory with them. As alſo divers parts of *France*, *Germany*, and *Switzerland*, cannot but confeſs, that they owe to the Scottiſh Nation, the propagation of good letters, and Chriſtian Religion amongſt them.

Engliſhmen. After the Scottiſhmen, the Angles, Engliſhmen or Saxons, by Gods wonderfull providence were tranſplanted hither out of *Germany*; a people compoſed of the valiant *Angles*, *Iutes*, and *Saxons*, then inhabiting *Iutland*, *Holſten*, and the ſea coaſts along to the river *Rhene*, who in ſhort *See afterward in Languages.* time ſubduing the Britains, and driving them into the mountanous Weſterne parts, made themſelves by a moſt complete conqueſt, abſolute Lords of all the better ſoyl thereof, as far as *Orkeney*. Which cannot be doubted of, when their Engliſh tongue reacheth ſo far along the Eaſt coaſt, unto the fartheſt parts of *Scotland*, and the people thereof are called by the *Highland-men*, which are the true Scots, by no other name then *Saxons*, by which they alſo call us the Engliſh.

This warlike, victorious, ſtiffe, ſtout, and vigorous Nation, after it had as it were taken root here about one hundred and ſixtie years, and ſpread his branches farre and wide, being mellowed and mollified by the mildneſs of the

ſoyl

foyl and ſweet air, was prepared in fulneſſe of time for the firſt ſpirituall bleſſing of God, I mean our regeneration in Chriſt, and our ingrafting into his myſticall body by holy Baptiſm. Which *Beda* our Eccleſiaſticall Hiſtorian recounteth in this manner, and I hope you will give it the reading. *Gregory* the Great Biſhop of *Rome*, on a time ſaw beautifull boyes to be ſold in the market at *Rome*, and demanded from whence they were; anſwer was made him out of the Iſle of *Britain*. Then asked he again, whether they were Chriſtians or no? they ſaid no. *Alas for pitie ſaid* Gregory, *that the foul fiend ſhould be Lord of ſuch fair folks, and that they which carry ſuch grace in their countenances, ſhould be void of grace in their hearts.* Then he wold know of them by what name their Nation was called, and they told him. *Angleſhmen, And juſtly be they ſo called* (quoth he) *for they have Angelike faces, and ſeem meete to be made coheirs with the Angels in heaven.* *Lib. 2. Cap. 1*

Since which time, they made ſuch happie progreſs in the Chriſtian profeſſion both of faith and works, that if I ſhould but enter into conſideration thereof, I ſhould be over-whelmed with main tides of matter. Many and admirable monuments thereof, do every where at home preſent themſelves to your view, erected in former times (and no ſmall number in our age, although few men note them) not for affectation of fame, or oſtentation of wealth, but to the glory of God, increaſe of faith, of learning, and to maintenance of the poor. As for abroad, the world can teſtifie that four Engliſhmen have converted to Chriſtiantie, eight Nations of *Europe*. *Winfrid alias Boniface*, the Denſhire-man converted the German *Saxons*, *Franconians*, *Heſſians*, and *Thuringians*: *Willebrod* the Northern man, the Friſians and Hollanders. *Nicholas Brakeſpeare* of *Middleſex*, who was afterwards called Pope *Hadrian*, the *Norwegians*, and not long ſince, *Thomas de Walden* of *Eſſex*, the *Lithuanians*. Neither will I here note which ſtrangers have obſerved, that *England* hath bred more Princes renowned for ſanctitie, than any Chriſtian Nation whatſoever.

It doth alſo redound to the eternall honour of *England*, that our countrimen have twice been Schoolmaſters to *France*. Firſt when they taught the *Gaules* the diſcipline of the *Druides*; and after, when they and the Scottiſhmen firſt taught the French, the liberal Arts, and perſwaded *Carolus Magnus* to found the Univerſitie of *Paris*. They alſo brought into *France* the beſt laws which the Parliament of *Paris* and *Burdeaux* have now in uſe. They at the loweſt ebbe of learning, amazed the world with their excellent knowledge in Philoſophie, and Divinitie: for that I may not particulate of *Alexander* of *Hales*, the *Irrefragable Doctor*, Schoolmaſter to the *Angelique* Doctor *Thomas Aquinas*, one Colledge in *Oxford* brought forth in one age thoſe four lights of learning: *Scotus* the *Subtile*, *Bradwardine* the *Profound*, *Okham* the *Invincible*, and *Burley* the *Perſpicuous*, and as ſome ſay, *Bacunthorpe* the *Reſolute*; which titles they had by the common conſent of the judiciall and learned of that and the ſucceeding ages.

Merton Colledge.

Yet their militarie glory hath ſurpaſſed all; for they have terrified the whole world with their Armes in *Syria*, *Ægypt*, *Cyprus* *Spain*, *Sicilie*, and *India*.

They have traverſed with moſt happy victories both *France* and *Scotland*, brought away their Kings captives, conquered *Ireland*, and the Iſle of *Cypres*, which King *Richard* the firſt gave frankly to *Guy* of *Luſignan*: and lately with a maidens hand, mated the mightieſt Monarch in his own Countries. They beſide many other notable diſcoveries, twice compaſſed the whole globe of the earth with admirable ſucceſs, which the Spaniards have yet but once performed. Good Lord, how ſpaciouſly might a learned pen walk in this argument?

But leſt I ſhould ſeem over prodigall in the praiſe of my countrimen, I will onely preſent you with ſome few verſes in this behalf, and firſt this Latine Rythme of the middle times, in praiſe of the Engliſh Nation, with ſome cloſe cautions. Its quilted as it were out of ſhreds of divers Poets, ſuch as Scholars do call a *Cento*.

Quo versa Anglorum possim describere gentem,
Sæpe mihi dubiam traxit sententia mentem.
Sunt in amicitiæ percusso fœdere veri.
Major at est virtus, quàm quærere, parta tueri.
Sunt bello fortes, alacres, validique duellis,
Aspera sed positis mitescant sæcula bellis.
Sunt nitidi, culti florent virtutis amore,
Sed nihil est virtus, nisi cum pietatis honore.
Quid sit avaritiæ pestis gens Anglica nescit,
Crescit amor dandi, quantum ipsa pecunia crescit.
Ætas prima studet, dare largè, dando virescit.
Vas nisi syncerum quodcunque infundis acescit.
Lautior est illis cum mensa divite cultus.
Accedunt hilares semper super omnia vultus.
Non ibi Damætas pauper dicit Melyboeo,
In cratere meo Thetis est sociata Lyæo.
Gratius ingenium datur his, & gratia morum,
Sic norunt quàm sit dulcis mixtura bonorum.
Anglorum cur est gens quævis invida genti?
Summa petit livor, perflant altissima venti.

And for the Scottish Nation this of their own Poet:

Illa pharetratis est propria gloria Scotis,
Cingere venatu saltus, superare notando
Flumina, ferre famem, contemnere frigora & æstus:
Nec fossa & muris patriam, sed Marte tueri,
Et spreta incolumem vita defendere famam,
Polliciti servare fidem sanctumque vereri
Numen amicitiæ, mores non munus amare.

The merry free and franke disposition of the old English, was thus described by *Alfred of Beverly.*

Anglia plena jocis, gens libera & apta jocari:
Libera gens cui libera mens & libera lingua,
Sed lingua melior, liberiorque manus.

The desire of knowledge in the English, the contempt thereof in the French Britons, and the swelling pride of Normans was thus rimed on in that time:

Scire Anglis sitis est, sitis est nescire Britannis,

Fastus

Faſtus Normannis creſcit creſcentibus annis.

Pope *Eugenius* the 4. ſaid, that the Engliſhmen were fit for any thing, and to be preferred before other Nations, were it not for their wavering and unſetled lightneſs. *Policraticon.*

The ſweet that the Pope ſucked hence a long time ſo eaſily, gave occaſion to their ſucceſſors to ſuck *England* almoſt dry with extorting from the Clergie, and impoſing ſuch burdens upon them: that *Adam de Murymuth* called Engliſhmen, *The Popes Aſſes, willing to bear all burdens whatſoever.* In this reſpect another Pope playing upon people at his pleaſure, ſaid that the Italians were *Volatilia cœli*, the French and Spaniards *Piſces aquoris*, the Engliſh and Germans, *Pecora campi.*

Salt and ſharpe was he which ſaid, French and Engliſh do not read as they write, Flemmings and Germans do not ſing as they prick, Spaniards and Italians do not mean as they ſpeak.

The hypercriticall controller of Poets, *Julius Scaliger* doth ſo ſeverely cenſure Nations, that he ſeemed to ſit in the chair of the ſcornfull, and therefore I will omit him and his cenſures, leſt I might ſeem to approve them.

Camerarius more moderately writeth, *The Germans are warlike, plain meaning and liberall, The Italians proud, vindicative and witty, The French well made, intemperate, and heady; the Spaniards diſdainers, adviſed, pilling, and polling; Engliſhmen ſtirring, trading, buſie, and painfull.*

The Frenchmen are not altogether untrue and unfavorable to *England* in this their proverbiall ſpeech, *England is the Paradiſe of women, the Purgatory of ſervants, and the Hell of horſes.*

Lewes Regius or *Le Roy* in his viciſſitudes obſerveth that the Spaniards commonly are haughtie, the Moores diſloyall, the Greeks waſte, the Italians adviſed, the French hardie, the French and Scots luſtie and flour.

But moſt true this may ſeem which runneth currant every

every where. *The Bridges of Poland; the Devotion of Italians; the Fasts of Germans; the Monks of Boeme, the Nuns of Swaben; the Religion of Pruze; the Constancy of the French; the impatience of the Spaniard; the new Guise of the English, are ſutable, like unto like.*

A certain Italian in his cenſuring humour noteth, that ſuch is the humour of the Engliſhman, the more charge and authority he hath, the more matters he covets to thruſt himſelf into, albeit impertinent to him, to make himſelf eſteemed above that he is, and whatſoever he enterpriſeth either for favour or diſpleaſure, he maintaineth by right or wrong.

The Welſhmen our neighbours, or rather our incorporate countrimen both by approved alleageance and law, in their Britiſh old book of Triplicities write: *As Welſh-men do love Fire, Salt and Drinke: the French men, Women, Weapons and Horſes: ſo Engliſhmen, do eſpecially like good Cheer, Lands and Traffick.* This good cheer cauſeth the Germans to recharge us with gluttony, when we charge them with drunkenneſs; which as we received from the Danes, ſo we firſt taught the French all their Kitchen-skill, and furniſhing their Tables. *P. Jovius.*

And in the ſame place, *The Welſh are liberall, the French courteous, the Engliſh confident.*

Doctor *Boord* ſhall end theſe matters, who painted for an Engliſh man, a proper fellow naked, with a pair of Tailers ſhears in one hand, and a peece of cloth on his arme, with theſe rimes: how truly and aptly I referre to each mans particular conſideration.

I am an Engliſhman, and naked I ſtand here,
Muſing in my mind, what garment I ſhall wear,
For now I will wear this, and now I will wear that,
Now I will wear I cannot tell what:
All new faſhions be pleaſant to me,
I will have them whether I thrive or thee:
Now I am a frisker, all men on me look,
What ſhould I do but ſet cock on the hoop?

What do I care, if all the world me fail,
I will have a garment reach to my taile;
Then am I a minion, for I wear the new guise,
The next yeer after I hope to be wise:
Not only in wearing my gorgeous aray,
For I will go to learning a whole Summers day;
I will learn Latine, Hebrew, Greek, and French,
And I will learn Dutch sitting on my bench.
I do fear no man, all men feareth me,
I overcome my adversaries by land and by sea:
I had no peer, if to my self I were true.
Because I am not so, divers times do I rue.
Yet I lack nothing, I have all things at will,
If I were wise and would hold my self stil,
And meddle with no matters but to me pertaining,
But ever to be true to God and my King.
But I have such matters rowling in my pate,
That I will and do I cannot tell what.
Now no man shall let me, but I will have my minde,
And wo father, mother, and friend Ile be unkinde:
I will follow mine own minde and mine old trade,
Who shall let me? the divels nailes are unparde,
Yet above all things new fashions I love well,
And to wear them my thrift I will sell,
In all this world I shall have but a time,
Hold the cup good fellow, here is thine and mine.

Languages.

FRom the people we will now proceed to the Languages. Here would Scholars shew you the first confusion of Languages out of *Moses*, that the Gods had their peculiar tongue out of *Homer*; that bruit Beasts, Birds, and Fishes, had their own proper languages out of *Clemens Alexandrinus*. They would teach you out of *Euphorus*, that there were but two and fiftie tongues in the world, because so many souls out of *Jacob* descended into *Ægypt*; and out of *Arnobius*, that there were seventy two. Albeit *Timosthenes* reporteth that in *Dioscurias*, a mart Town of *Colchis*, there trafficked three hundred Nations of divers languages: And howsoever our *Indian* or *American* discoverers say, that in every fourscore mile in *America*, and in every valley almost of *Peru* you shall find a new language. Neither would they omit the Island where the people have cloven tongues out of the fabulous *Narrations* of *Diodorus Siculus*: yea, they would lash out of the *Utopian* language with

In Psal. 104.

Volvola Barchinhemam, la lalvola drame pagloni.

When as it is a greater glory now to be a *Linguist*, than a *Realist*. They would moreover discourse at large, which I will tell you in a word.

First, the British tongue or Welsh (as we now call it) was in use only in this Island, having great affinitie with the old *Gallique* of *Gaule*, now *France*, from whence the first inhabitants in all probability came hither. Afterward the *Latin* was taken up, when it was brought into the form

Britania Camdeni.

of

of a Province, by little and little. First, about the time of *Domitian*, according to that notable place of *Tacitus*, where he reporteth that *Julius Agricola*, Governour here for the *Romans*, preferred the *Britains*, as able to do more by wit, than the *Gauls* by ſtudy: *Ut qui* (ſaith he) *modò linguam Romanam abnuebant, eloquentiam concupiſcerent. Inde etiam habitus noſtri honor & frequens toga.* Then when *Roman* Colonies were here planted, and the people ruled by *Roman* laws, written in the Latine tongue: but eſpecially after that all born in the Roman Provinces were enfranchiſed Citizens of *Rome* by *Adrian* the Emperour, as S. *Chryſoſt.* writeth; or rather by *Marcus Antoninus*, as *Aurel. Victor* reporteth. Then the world accounted themſelves all one Nation, and ſung, *Jam cunctis gens una ſumus.* As *Rutilius* to *Romes* praiſe:

Latine tongue in the Romane Provinces.

Dumque offers victis propria conſortia juris,
Urbem feciſti, quod prius orbis erat.

Hence it is that ſo many Latine words remain in the *French*, *Spaniſh*, and other tongues, as alſo from the Popes practiſe, who impoſed the *Latine* tongue in the divine Service, as a token of ſubjection to the *Romane* Sea.

Notwithſtanding in this Iſle the *Britiſh* over-grew the *Latine*, and continueth yet in *Wales*, and ſome villages of *Cornwall* intermingled with *Provinciall Latine*, being very ſignificative, copious, and pleaſantly running upon agnominations, although harſh in aſpirations. After the Iriſh tongue was brought into the Northweſt parts of the Iſle, out of *Ireland* by the antient Scottiſh men, and there yet remaineth. Laſtly, the *Engliſh-Saxon* tongue came in by the *Engliſh-Saxons* out of *Germany*, who valiantly and wiſely performed here all the three things, which imply a full conqueſt, *viz.* the alteration of laws, language, and attire.

This Engliſh tongue is extracted, as the nation, from the Germans, the moſt glorious of all now extant in *Europe* for their morall, and martiall vertues, and preſerving the liberty entire, as alſo for propagating their language by happie victories in *France* by the *Francs*, and *Burgundians*;

in

in this Isle by the *English-Saxons*; in *Italy* by the *Heruli*, West-*Goths*, *Vandals*, and *Lombards*; in *Spain* by the *Suevians* and *Vandales*. And this tongue is of that extension at this present, that it reacheth from *Suiserland*, and from the fountains of *Rhene* over all antient *Germany*, both high and low as far as the river *Vistula* (except *Bohemia*, *Silesia*, and part of *Polonia* which speak the *Sclavonian* tongue) and also over *Denmarke*, *Sueden*, *Gotland*, *Norway Island* to the *Hyperborean* or *Frozen-Sea*; without any great varietie, as I could prove particularly. But let this suffice, that for the Latine conjunction copulative E T, we and the *Saxons* in *Germany* use *And*, the Netherlanders *End*, the Switzers *Vnnd*, other Germans *Ond*, the Gotlanders *Vnt*, the Islanders *Ant*, as the old Francs used *Eind* and *Ind*.

And to the honour of our progenitors (the *English* Saxons) be it spoken, their conquest was more absolute here over the *Britains*, than either of the *Francs* in *France* over the *Gauls*, or the *Goths* and *Lombards* in *Italy* over the *Romans*; or of the *Goths*, *Vandals*, and *Moores* over the antient *Spaniards* in *Spain*: For in those nations much of the provinciall Latine (I mean the Latine used whilest they were Provinces of the *Romans*) remaineth, which they politickly had spread over their Empire, as is already said.

But the *English-Saxon* conquerours, altered the tongue which they found here wholly: so that no *British* words, or provinciall *Latin* appeared therein at the first: and in short time they spread it over this whole *Island* from the *Orcades* to the Isle of *Wight*, except a few barren corners in the *Western* parts, whereunto the reliques of the *Britans* and *Scots* retired, preserving in them both their life and language. For certain it is that the greatest and best parts, the East and South of *Scotland*, which cal themselves the *Lawland-men*, speak the English tongue varied onely in *Dialect*, as descended from the *English-Saxons*: & the old *Scottish*, which is the very *Irish*, is used onely by them of the West, called the *Hechland-men*, who call the other as the Welsh call us *Saxons*, *Saxons*, both in respect of language and originall, as I shewed before.

I dare not yet here affirme for the antiquitie of our language, that our great-great-great grandsires tongue came out of *Persia*, albeit the wonderfull linguist *Joseph Scaliger* hath observed, *Fader*, *Moder*, *Bruder*, *bond*, &c. in the *Persian* tongue in the very sence as we now use them.

It will not be unproper I hope to this purpose, if I note out of the Epistles of that learned Ambassador *Busbequius*, how the inhabitants of *Taurica Chersonessus*, in the uttermost part of *Europe* Eastward, have these words, *Wind*, *Silver*, *Corn*, *Salt*, *Fish*, *Son*, *Apple*, *Waggon*, *Singen*, *Ilanda*, *Beard*, with many other in the very same sence and signification, as they now are in use with us, whereat I marvelled not a little when I first read it. But nothing can be gathered thereby, but that the *Saxons* our progenitors, which planted themselves here in the West, did also to their glory place *Colonies* likewise there in the East.

As in the Latine tongue, the learned make, in respect of time, four *Idioms*, the *Ancient*, the *Latine*, the *Roman*, the *Mixt*: so we in ours may make the *Ancient English-Saxon*, and the *Mixt*. But that you may see how powerfull *Time* is in altering tongues as all things else, I will set down the Lords Prayer as it was translated in sundrie ages, that you may see by what degrees our tongue is risen, and thereby conjecture how in time it may alter and fall again.

If we could set it down in the ancient *Saxon*, I mean in the tongue which the English used at their first arrivall here, about 440. years after Christs birth, it would seem most strange and harsh Dutch, or Geberish, as women call it; or when they first embraced Christianitie, about the year of Christ 600. But the ancientest that I can find, was about 900. year since, about the year of Christ 700. found in antient *Saxon* glossed *Evangelists*, in the hands of my good friend M. *Robert Bowyer*, written by *Eadfride* the eight Bishop of *Lindisfarne* (which after was translated to *Durham*) and divided according to the antient *Canon of Eusebius*, not into chapters, for *Stephen Langton*, Archb. of *Canterburie*, first divided the holy Scriptures into Chapters,

Holy Island.

ters, as *Robert Stephan* did lately into verſe; and thus it is.

Our Father which art in heaven
Vren Fader thic arth in heofnas,

be hallowed thine name. come
Sic gehalgud thin noma to cymeth

thy kingdome. Be thy will ſo as in
thin ric. Sic thin willa ſue is in

heaven and in earth. Oure lofe
heofnas, and in eortho. Vren hlaf

Super-ſtantiall give us to day, and
ofer wirtlic ſel us to daeg, and

forgive us debts oures, ſo we for-
forgef vs ſcylda urna, ſue we for-

give debts ours, and do not leade
gefan ſcyldgum vrum; and no inlead

us into temptation. But deliver every one
vſith in cuſtnung. Ah gefrig vrich

from evill.
from iſle. Amen.

Some two hundred years after, I find this ſomewhat varied in two Tranſlations.

Thur vre fader the eart on heofenum

Si thin nama gehalgod. Cum thin ric.

* Si thin willa on eorthan, ſwa ſwa on heofe-num

* *Gewurth thin willa.*

daily
num. Syle us to dæg urn dægthanlican hlaf
treſpaſſes.
And forgif us ure gyltas ſwa, ſwa we for-
againſt us have treſpaſſed
Vrum gyltendum. gifath * tham the with us agyltath. And ne
led the us on coſtnung, Ac alys us from

Be it ſo.
Soblice. yfle. * Si it ſwa.

About an hundred and threeſcore years after, in the time of King *Henry* the ſecond, I find this rime ſent from *Rome* by Pope *Adrian* an Engliſhman, to be taught to the people.

Vre fadyr in heaven rich,
Thy name be halyed ever lich:
Thou bring us thy michell bliſſe,
Als hit in heauen y-doe,
Evar in yearth beene it alſo:
That holy bread that laſteth ay,
Thou ſend it ous this ilke day.
Forgive ous all that we have don,
As we forgivet uch other mon:
Ne let ous fall into no founding,
Ac ſhield ous fro the fowle thing. Amen.

Neither was there any great variation in the time of King *Henry* the 3. as appeareth in this of that age, as I conjecture by the Character;

Fader that art in heauin bliſſe,
Thin helge nam it wurth the bliſſe.
Cumen and wot thy kingdom,
Thin holy will it be all don.

In

In heaven and in erdh alſo,
So it ſhall bin full well Ic tro.
Gif vs all bread on this day,
And forgif vs vre ſinnes,
As we do vre wider winnes:
Let vs not in fonding fall,
Oac fro enill thu ſyld vs all. Amen.

In the time of King *Richard* the ſecond about a hundred and odde years after, it was ſo mollified, that it came to be thus, as it is in the Tranſlation of *Wickeliffe*, with ſome Latine words now inſerted, whereas there was not one before.

Our fadyr, that art in heaven; hallowed be thy name; thy kingdom come to; be thy will done, ſo in heaven, and in erth: gif to vs this day our bread ouer other ſubſtance: and forgif to vs our dettis, *as we forgeven to our* dettors, *and lead vs not into* temptation, *but* deliver *vs fro evill. Amen.*

Hitherto will our ſparkfull youth laugh at their great grandfathers *Engliſh*, who had more care to do well, than to ſpeak minion-like, and left more glory to us by their exploiting of great acts, than we ſhall do by our forging of new words, and uncouth phraſes.

Great verily was the glory of our tongue before the *Norman* Conqueſt, in this, that the old *Engliſh* could expreſs moſt aptly, all the conceits of the mind in their own tongue without borrowing from any, As for example:

The holy ſervice of God, which the *Latins* called *Religion*, becauſe it knitted the minds of men together, & moſt people of *Europe* have borrowed the ſame from them, they called moſt ſignificantly *Ean-faſtnes*, as the one and onely aſſurance and faſt anker-hold of our ſouls health.

The gladſome tidings of our ſalvation, which the *Greeks* called *Euangelion*, and other Nations in the ſame word,

they called *Godſpel*, that is, *Gods ſpeech.*

For our *Saviour*, which we borrowed from the *French*, and they from the *Latin Salvator*, they called in their own word, *Haelend* from *Hael*, that is *Salus*, ſafety, which we retain ſtill in *Al-hael*, and *Waſ-hael*, that is, *Ave*, *Salve*, *Sis ſalvus.*

They could call the diſciples of Chriſt, *Learning Cnihtas*, that is, *Learning Servitors.* For *Cnicht* which is now a name of worſhip, ſignified with them an an *Attendant*, or ſervitour.

They could name the *Phariſees* according to the *Hebrew Sundr-halgens*, as holy religious men, which had ſundred and ſevered themſelves from other.

The *Scribes* they could call in their proper ſignification, as *Book-men*, *Boccr.* So they called parchment, which we have eateht from the *Latin*, *pergamenum*, *Boc-fell* in reſpect of the uſe.

So they could call the Sacrament *Haligdome*, as holy judgement. For ſo it is according as we receive it.

They could call *fertilitie* and fruitfulneſs of land ſignificatively *Eordeſ-wela*, as wealth of the earth.

They could call a *Comet*, a *Fixed ſtarre*; which is all one with *Stella crinita*, or *cometa.* So they did call the judgement-ſeat *Domeſettle.*

That which we call the *Parliament*, of the *French Parler*, to ſpeak, they called a *Witten mot*, as the Meeting and aſſembly of wiſe men.

The certain and inward knowledge of that which is in our mind, be it good or bad, which in the Latine word we call *conſcience*, they called *Inwit*, as that which they did inwardly wit and wote, that is, know certainly.

That in a river which the Latines call *Alveus*, and *Canalis*, and from thence moſt Nations of *Europe* name the *Chanel*, *Kanel*, *Canale*, *&c.* they properly called the *Stream-race.*

Neither in the degrees of kindred were they deſtitute of ſignificative words; for he whom we of a *French* and *Engliſh* compound word call *Grandfather*, they called *Eald-fa-*

der,

der, whom we call *Great Grandfather*, they called *Thirda-fader*. So, him which we call *Great Great Grandfather*, they called *Forda-fader*, and his father *Fiftha-fader*.

An *Eunuch*, for whom we have no name, but from the *Greeks*, they could aptly name *Vnſtana*, that is, without ſtones, as we uſe *unſpotted* for without ſpot, *Vnlearned*, for without learning.

A covetous man whom we ſo call of the *French Convoitiſe*, they truly called *Git-for*, as a ſore and eagre *Getter*, and *Gathere*.

That which the Latines call *Abortus*, and we in many words, *Untimely birth*, or *Borne before the full time*, they called *Miſ-borne*.

A *Porter*, which we have received from the *French*, they could in their own word as ſignificatively call *A Doreward*.

I could particulate in many more, but this would appear moſt plentifully, if the labours of the learned Gentlemen Maſter *Laurence Nowell* of *Lincolnes Inne*, who firſt in our time recalled the ſtudie hereof, Maſter *William Lambert*, Maſter *I. Joſcelin*, Maſter *Fr. Tate* were once publiſhed. Otherwiſe it is to be feared, that devowring *Time*, in few years will utterly ſwallow it, without hope of recovery.

The alteration and admiration in our tongue, as in all others, hath been brought in by entrance of Strangers, as *Danes*, *Normans*, and others which have ſwarmed hither; by traffick, for new words as well as for new wares, have alwaies come in by the tyrant *Time*, which altereth all under heaven, by *Uſe*, which ſwayeth moſt, and hath an abſolute command in words, and by *pregnant wits*: ſpecially ſince that learning after long baniſhment, was recalled in the time of King *Henry* the eight, it hath been beautified and enriched out of other good tongues, partly by enfranchiſing and endenizing ſtrange words, partly by refining and mollifying old words, partly by implanting new words with artificiall compoſition, happily containing

themſelves within the bounds preſcribed by *Horace*. So that our tongue is (and I doubt not but hath been) as copious, pithie, and ſignificative, as any other tongue in *Europe*: and I hope we are not yet, and ſhall not hereafter come to that which *Seneca* ſaw in his time, *When mens minds begin once to inure themſelves to diſlike, whatſoever is uſuall is diſdained. They affect noveltie in ſpeech, they recall forewoorn and uncouth words, they forge new phraſes, and that which is neweſt, is beſt liked: there is preſumptuous and far fetching of words. And ſome there are that think it a grace if their ſpeech do hover, and thereby hold the hearer in ſuſpence*: you know what followeth.

In Epiſt.

Omitting this, pardon me, and think me not overballanced with affection, if I think that our *Engliſh* tongue is (I will not ſay as ſacred as the *Hebrew*, or as learned as the *Greek*) but as fluent as the *Latin*, as courteous as the *Spaniſh*, as Courtlike as the *French*, and as amorous as the *Italian*, as ſome Italianated amorous have confeſſed. Neither hath any thing detracted more from the dignitie of our tongue, than our own affecting of forraign tongues, by admiring, praiſing, and ſtudying them above meaſure: whereas the wiſe *Romans* thought no ſmall part of their honour to conſiſt in the honour of their language, eſteeming it a diſhonour to anſwer any forrainer in his own language, As for a long time the Engliſh placed in the Borrough-towns of *Ireland* and *Wales*, would admit neither Iriſh nor Welſh, among them. And not long ſince for the honour of our native tongue, *Henry Fitz-Allen*, Earl of *Arundel*, in his travell into *Italy*, and the Lord *William Howard* of *Effingham*, in his government of *Calice*, albeit they were not ignorant of other forrain tongues, would anſwer no ſtrangers by word or writing, but onely in Engliſh. As in this conſideration alſo before them Cardinal *Wolſey* in his Ambaſſage into *France*, commanded all his ſervants to uſe no French, but meer Engliſh to the French, in all communication whatſoever.

As for the *Monoſyllables* ſo rife in our tongue, which were

were not ſo originally, although they are unfitting for verſes and meaſures, yet are they moſt fit for expreſſing briefly the firſt conceits of the mind, or *Intentionalia* as they call them in Schools: ſo that we can ſet down more matter in fewer lines, than any other language. Neither do we or the Welſh ſo curtale the *Latine*, that we make all therein *Monoſyllables*, as *Ioſeph Scaliger* chargeth us; who in the mean time forgetteth, that his Frenchmen have put in their *proviſo* in the Edict of *Pacification* in the *Grammatical* werre, that they might not pronounce *Latin* diſtinctly, and the Iriſh not to obſerve quantitie of ſyllables. I cannot yet but confeſſe that we have corruptly contracted moſt names both of men and places, if they were of more than two ſyllables, and thereby hath enſued no little obſcuritie. *In Catalectis.*

Whereas our tongue is mixed, it is no diſgrace, when as all the tongues of *Europe* do participate interchangeably the one of the other, and in the learned tongues, there hath been like borrowing one from another. As the preſent *French* is compoſed of *Latin*, *German*, and the old *Gallique*, the *Italian* of *Latin* and *German-Gotiſh*, and the *Spaniſh* of *Latine*, *Gotiſh-German*, and *Arabique*, or *Moriſquo*. Yet it is falſe which *Geſner* affirmeth, that our tongue is the moſt mixt and corrupt of all other. For if it may pleaſe any to compare but the Lords Prayer in other languages, he ſhall find as few *Latine* and borrowed forrain words in ours, as in any other whatſoever. Notwithſtanding the diverſitie of Nations, which have ſwarmed hither, and the practiſe of the Normans, who as a monument of their Conqueſt, would have yoaked the Engliſh under their tongue, as they did under their command, by compelling them to teach their children in Schools nothing but French, by ſetting down their laws in the Norman-French and enforcing them moſt rigorouſly to pleade and to be impleaded in that tongue onely for the ſpace of three hundred years, untill King *Edward* the third enlarged them firſt from that bondage. Since which *In Mithridate.*

time, our language hath risen by little, and the proverb proved untrue, which so long had been used, *Jack would be a gentleman, if he could speak any French.*

Herein is a notable argument of our Ancestors stedfastnes in esteeming and retaining there own tongue. For as before the Conquest they misliked nothing more in King *Edw.* the Confessor, than that he was Frenchified, and accounted the desire of forraine language then to be a foretoken of the bringing in of forrain powers, which indeed happened. In like manner after the Conquest, notwithstanding those enforcements of the Normans in supplanting it, and the nature of men which is most pliable with a curious jollitie to fashion and frame themselves according to the manners, attire, and language of the Conquerours: Yet in all that long space of 300 years, they intermingled very few French-Norman words, except some termes of law, hunting, hawking, and dicing, when as we within these 60 years, have incorporated so many Latin and French, as the third part of our tongue consisteth now in them. But like themselves continue still those old Englishmen which were planted in *Ireland*, in *Fingall*, and the Countrey of *Weysford*, in the time of King *Henry* the 2. who yet still continue their antient attire and tongue, in so much that an English gentleman not long since, sent thither in Commission among them, said that he would quickly understand the Irish, when they spake the antient English. So that our ancestors seemed in part as jealous of their native language, as those *Britains* which passed hence into *Armorica* in *France*, and marrying strange women there, did cut out their tongues, lest their children should corrupt their language with their mothers tongue, or as the *Germans*, which have most of all Nations opposed themselves against all innovations in habite and language.

Whereas the *Hebrew Rabbines* say, and that truly, that Nature hath given man five instruments for the pronouncing of all letters, the lips, the teeth, the tongue, the palate, and throat; I will not denie but some among us do pronounce

nounce more fully, ſome flatly, ſome broadly, and no few mincingly, offending in defect, exceſs, or change of letters, which is rather to be imputed to the perſons and their education, than to the language. When as generally we pronounce by the confeſſion of ſtrangers, as ſweetly, ſmoothly, and moderatly, as any of the Northern Nations of the world, who are noted to ſoupe their words out of the throat with fat and full ſpirits.

This variety of pronunciation hath brought in ſome diverſitie of Orthographie, and hereupon Sir *John Price*, to the derogation of our tongue, and glory of his *Welſh*, reporteth that a ſentence ſpoken by him in *Engliſh*, and penned out of his mouth by four good Secretaries, ſeverally, for triall of our Orthography, was ſo ſet down by them, that they all differed one from the other in many letters; whereas ſo many *Welſh* writing the ſame likewiſe in their tongue, varied not in any one letter at all. Well, I will not derogate from the good Knights credit; yet it hath been ſeen where ten Engliſh, writing the ſame ſentence, have all ſo concurred, that among them all there hath been no other difference, than the adding, or omitting once or twice of our ſilent *E*, in the end of ſome words. As for the *Welſh*, I could never happen on two of that Nation together, that would acknowledge that they could write their own language.

Sir *Thomas Smith* her Majeſties Secretary not long ſince a man of great learning and judgement, occaſioned by ſome uncertaintie of our Orthographie, though it ſeem grounded upon *ſound Reaſon*, and *Cuſtome*, laboured to reduce it to certain heads; Seeing that whereas of Neceſſity there muſt be ſo many letters in every tongue, as there are ſimple and ſingle ſounds, that the Latine letters were not ſufficient to expreſs all our ſimple ſounds. Therefore he wiſhed that we ſhould have A ſhort, and A long, becauſe *a* in span, and in *Mân* of horſe hath different ſounds; E long as in *Mên* moderate, and *e* ſhort as in pen, and an Engliſh *e* as in wee, thee, be, me, I long, and I ſhort as in Bi,

per,

per, and Bi, *emere*: O ſhort, and O long, as in ſmok of a woman, and ſmoke of the fire: V long, as in But, *Ocrea*, and V ſhort, as in But *Sed*: and v or y *Greeke*, as ſlu, nu, tru. For conſonants he would have C be never uſed but for Ch, as it was among the old Engliſh, and K in all other words; for Th, he would have the *Saxon* letter *Thorne*, which was a D with a daſh through the head, or þ; for I conſonant the *Saxon* ȝ, as ȝet, not Jeat for Ieat-ſtone, ȝay for jay: Q if he were king of the A, B, C, ſhould be put to the horn, and baniſhed; and *Ku* in his place, as *Kuik*, not *quik*, *Kuarel*, not *Quarel*: Z, he would have uſed for the ſofter S, or eth, and es, as diz for dieth, liz for lies, and the ſame *S* inverted for *ſh*, as *Sal* for *ſhall*, *fles* for *fleſh*. Thus briefly I have ſet you down his deviſe, which albeit *Sound* and *Reaſon* ſeemed to countenance, yet that Tyrant *Cuſtome* hath ſo confronted, that it will never be admitted.

If it be any glory which the *French* and *Dutch* do brag of, that many words in their tongues do not differ from the *Greeke*, I can ſhew you as many in the *Engliſh*; wherof I will give you a few for a taſte, as they have offered themſelves in reading; but withall, I truſt you will not gather by conſequence, that we are deſcended from the *Grecians*. Who doth not ſee identitie in theſe words, as if the one deſcended from the other?

Καλέω, to call.
Πάτος, a path.
Ἀκτή, to lappe.
Ῥαίνω, raine.
Ῥαπίζω, to rappe.
Ἀοῖστος, laſt.
Ζέω, to ſeeth.
Θρασύς, raſh.
Νέος, new.
Γραῦς, graſſe.
Ὀρχατός, an orchard.
Κρίζω, to creake.
Ἀστήρ, a ſtarre.
Ὅλος, whole.
Φαῦλος, foule.
Θήρ, a Deere.

Ῥαφίς,

Ῥάβδος, a road.
Ῥαστώνη, rest.
Μήνη, the Moon.
Μύλη, a mill.
Τίτθος, a teat.
Σκάφη, a ship.
Στρόφος, a rope.
Καλπάζειν, to gallope.
Ἄχος, ache.
Ῥάκος, a rag.
Κλίμαξ, a climbing.
Οὖθαρ, an udder.
Ὄαρος, whorish sport.
Κῦσαι, to kiss.
Ἀγχνεῖσθαι, to hang.
Ἔρα, earth.
Κάραβος, a crab.
Φῶλος, a phoale.
Λύχνος, a linke.
Κόπτω, to cut.
Ῥαίειν, to raze out.
Ὤχρα, oker.
Μωκάω, to mocke.
Ἐλάσσων, lesse.
Ἀξίνη, an axe.
Σκώπτειν, to scoffe.
Στρώνυμι, to strow.
Χάρμη, a skirmish.
Κυριακὴ, a Church.
Ποτήριον, a pot.
Μυστάκιον, Mustaches.
Θύρα, a doore.
Ὅλκας, a hulke.
Κακάν, to you know what. With many more, if a man could be at leisure to gather them with *Budæus*, *Baifius*, *Junius*, *Pichardus*, and other.

Hereby may be seen the originall of some English words, and that the *Etymology* or reason whence many other are derived, beside them already specified, may as well be found in our tongue, as in the learned tongues, though with some difficulty; for that herein, as in other tongues, the truth lieth hidden & is not easily found, as both *Varro* & *Isidore* do acknowledge. But an indifferent man may judge that our name of

the moſt divine power, God, is better derived from Good, the chief attribute of God, than *Deus* from ΔΕΩ, becauſe God is to be feared. So *Winter* from Winde, *Sommer* from the Sonne, *Lent* from ſpringing, becauſe it falleth in the Spring; for which our progenitours the *Germans* uſe *Glent*. The feaſt of Chriſts Riſing, *Eaſter*, from the old word *Eaſt*. which we now uſe for the place of the riſing of the Sunne, *Sayle* as the *Sea-haile*, *Windor* or *Window*, as a door againſt the winde, *King* from *Coning*, for ſo our Great-grandfathers called them, which one word implyeth two moſt important matters in a Governour, *Power*, and *Skill*: and many other better anſwering in ſound and ſence, than thoſe of the *Latines*; *Frater quaſi ferè alter*; *Tempeſtas quaſi tempus peſtis*, *Caput à capiendo*; *Digiti quia decenter juncti*; *Cura quia cor urit*; *Peccare quaſi pedam capere*.

Dionyſius a Greek coyner of *Etymologies* is commended by *Athenæus*, in his ſupper-guls, table-talkers or *De proſophiſta*, for making mouſe-traps of *Muſteria*: and verily if that be commendable, the Mint-maſters of our *Etymologies* deſerve no leſs commendation; for they have merrily forged *Mony* for *My-hony*; *Flatter* from flie at-her; *Shovell* from ſhove-full; *Mayd* as my ayd; *Maſtiefe* as Maſe-thief; *Staffe* as *Stay of*; *Beer*, *Be here*; *Symony* *See-mony*; *Stirrup*, a *Stayr-up*, &c.

This merry playing with words too much uſed by ſome, hath occaſioned a great and high perſonage, to ſay, that as the *Italian* tongue is fit for courting; the *Spaniſh* for treating; the *French* for traffick; ſo the *Engliſh* is moſt fit for triffing, and toying. And ſo doth *Giraldus Cambrenſis* ſeem to think, when as in his time he ſaith, the *Engliſh* and *Welſh* delighted much in licking the letter, and clapping together of Agnominations. But now will I conclude this trifling diſcourſe with a true tale out of an antient Hiſtorian.

Of the effectuall power of words, great diſputes have been of great wits in all ages; the *Pythagoreans* extolled it, the impious Jews aſcribed all miracles to a name which was ingraved in the reveſtiarie of the Temple, watched by

two

two brazen dogs, which one ſtole away and enſeamed it in his thigh, as you may reade in *Oſorius de Sapientia*, and the like in *Rabbi Hamas Speculation*: and ſtrange it is what *Samonicus Serenus* aſcribed to the word *Abracadacarba*, againſt Agues. But there was one true Engliſh word of as great, if not greater force than them all, now out of all uſe, and will be thought for ſound barbarous; but therefore of more efficacie (as it pleaſeth *Porphyrie*) and in ſignification it ſignifieth as it ſeemeth, no more than abject, baſe-minded, falſe-hearted, coward, or nidget. Yet it hath levied Armies, and ſubdued rebellious enemies; and that I may hold you no longer, it is *Niding*. For when there was a dangerous rebellion againſt King *William Rufus*, and *Rocheſter*, Caſtle then the moſt important and ſtrongeſt fort of this Realme, was ſtoutly kept againſt him, after that he had but proclaimed that his ſubjects ſhould repair thither to his Campe, upon no other penaltie, but that whoſoever refuſed to come, ſhould be reputed a *Niding*: they ſwarmed to him immediatly from all ſides in ſuch numbers, that he had in few dayes an infinite Armie, and the Rebels therewith were ſo terrified, that they forthwith yeelded. But while I run on in this courſe of our Engliſh tongue, rather reſpecting matter than words, I forget that I may be charged by the minion refiners of Engliſh, neither to write State-Engliſh, Court-Engliſh, nor Secretarie-Engliſh, and verily I acknowledge it: Sufficient it is for me, if I have waded hitherunto in the fourth kind, which is plain Engliſh, leaving to ſuch as are compleate in all, to ſupply whatſoever remaineth.

Vide Gloſs. W. watts in Matth. Pariſ.

William Malmsbury.

Niding.

The Excellencie of the Engliſh tongue by R. C. of Anthony Eſquire to W. C.

IT were moſt fitting (in reſpect of diſcretion) that men ſhould firſt weigh matters with judgement, and then encline their affection, where the greateſt reaſon ſwayeth. But ordinarily it falleth out to the contrary; for either by cuſtom, we firſt ſettle our affection, and then afterward draw in thoſe arguments to approve it, which ſhould have foregone, to perſwade our ſelves. This prepoſterous courſe, ſeeing antiquitie from our elders, and univerſality of our neighbours do entitle with a right, I hold my ſelf the more freely warranted *delirare*, not onely *cum vulgo*, but alſo *cum ſapientibus*, in ſeeking out with what commendations I may attire our Engliſh language, as *Stephanus* had done for the French, and divers others for theirs.

Four points requiſite in a language.

Locutio is defined, *Animi ſenſus per vocem expreſſio*, On which ground I build theſe conſequences that the firſt and principall point ſought in every language, is that we may expreſs the meaning of our minds aptly each to other. Next that we may do it readily without great ado. Then fully, ſo as others may throughly conceive us. And laſt of all handſomly, that thoſe to whom we ſpeak may take pleaſure in hearing us, ſo as whatſoever tongue will gain the race of perfection, muſt run on theſe four wheels, *Significancie*,

nificancie, *Eaſineſs*, *Copiouſneſs*, and *Sweetneſs*; of which the two formoſt import a neceſſitie, the two latter a delight. Now if I can prove that our Engliſh language, for all, or the moſt, is matchable, if not preferrable before any other in uſe at this day, I hope the aſſent of any impartiall Reader will paſs on my ſide: And how I endeavour to performe the ſame, this ſhort labour ſhall manifeſt.

To begin then with the Significancie, it conſiſteth in the letters, words, and phraſes. And becauſe the Greek and Latine have ever borne away the prerogative from all other tongues, they ſhall ſerve as touch-ſtones to make our triall by. *Significancie.*

For letters we have K more than the Greeks, K and Y more than the Latins, and W more than them both, or the French, and Italians. *Letters.*

In thoſe common to them and us, we have the uſe of the Greek B in our V, of our B they have none; ſo have we of their Δ and Θ in our *Th*, which in *that* and *things* expreſſeth both; but of our D they have none. Likewiſe their Γ we turn to another uſe in *yeeld*, than they can, and as for E G and I, neither Greeks nor Latines can make profit of them, as we do in theſe words, *Each*, *Edge*, *Joy*. True it is that we in pronouncing the Latine, uſe them alſo after this manner; but the ſame in regard of the antient and right Roman deliverie altogether abuſively, as may appear by *Scaliger*, Sir *Thomas Smith*, *Lipſius*, and others.

Now for the ſignificancie of words, as every *Individuum* is but one, ſo in our native Engliſh Saxon language, we finde many of them ſuitably expreſſed by words of one ſyllable: thoſe conſiſting of more are borrowed from other Nations, the examples are infinite, and therefore I will omit them as ſufficiently notorious. *words.*

Again for expreſſing our paſſions, our interjections are very apt and forcible. As finding our ſelves ſomewhat agrieved, we crie *Ah*, if more deeply *Oh*, when we pittie *Alas*, when we bemoane, *Alacke*, neither of them ſo effeminate as the Italian *Deh* or the French *Helas*: In deteſta- *Interjections.*

tion we say *Phy*, as if therewithall we should spit. In attention *Haa*; in calling *Whoupe*; in hallowing *Wahakowe*; all which (in my ear) seem to be derived from the very natures of those severall affections.

composition of words. Grow from hence to the composition of words, and therein our language hath a peculiar grace, a like significancie, and more short than the Greeks; for example in *Moldwarp* we express the nature of that beast. In *handkercher* the thing and his use. In *upright* that vertue by a Metaphore. In *Wisedome*, and *Doomes-day*, so many sentences as words, and so of the rest, for I give onely a taste that may direct others to a fuller observation of what my sudden memory cannot represent unto me. It may pass *Names.* also the masters of this significancie, that in a manner all the proper names of our people do import somewhat, which from a peculiar note at first of some one of the progenitours in process of time invested it self in a possession of the posteritie, even as we see like often befall to those, whose fathers bare some uncouth Christian names. Yet for the most part we avoyd the blemish given by the Romans, in like cases, who distinguished the persons by the imperfections of their bodies, from whence grew their *Nasones*, *Labeones*, *Frontones*, *Dentones*, and such like, how ever *Macrobius* coloureth the same. Yea so significant *Æquivoca.* are our words, that amongst them sundry single ones, serve to express divers things, as by *Bill* is meant weapon, a scroll, and a birds beake; by *Grave*, sober, a tombe, and to carve; and by *Light*, *mark*, *match*, *file*, *sore*, and *gray*, the semblable.

Again, some sentences, in the same words carry a diverse sence, as, till desart ground: some signifie one thing forward, and another backward, as *Feeler I was no so, Of on saw I releef.* Some signifie one self thing forward and backward, as *Ded decmed, I ivi, revivor*, and this, *Eye did Madam Eve.* Some carrie a contrarie sence backward, to that they did forward, as *I did levell ere new*, you ere levell did I.

Some

Some deliver a contrary ſence by the divers pointing as the Epiſtle in Doctors *Wilſons* Rhetoricke, and many ſuch like, which a curious head, leaſure, and time, might pick out.

Neither may I omit the ſignificancie of our proverbes, concíſe in words, but plentifull in number, briefly pointing at many great matters, and under the circuit of a few ſyllables preſcribing ſundry availeable caveats. *Proverbs.*

Laſtly, our ſpeech doth not conſiſt onely of words, but in a ſort even of deeds, as when we expreſs a matter by Metaphors, wherein the Engliſh is very fruitfull and forcible. *Metaphors.*

And ſo much for the ſignificancie of our language in meaning.

Now for his eaſineſs in learning, the ſame ſhooteth out into branches. The one, of others learning our language, the ſecond of our learning that of others. For the firſt, the moſt part of our words (as I have touched) are Monoſyllables, and ſo the fewer in tale, and the ſooner reduced to memorie, neither are we loaden with thoſe declenſions, flexions, and variations, which are incident to many other tongues, but a few articles govern all our verbs and Nouns, and ſo we reade a very ſhort Grammer. *Eaſineſs to be learned.*

For eaſie learning of other languages by ours, let theſe ſerve as proofs, there are many Italian words, which the French men cannot pronounce; *accio* for which he ſaith *Aſhio*: many of the French, which the Italian can hardly come away withall, as *Bayller chagzni Poſtillon*: many in ours which neither of them can utter, as *Hedge*, *Water*; So that a ſtranger, though never ſo long converſant amongſt us, carrieth evermore a watch-word upon his tongue to deſcrie him by: but turn an Engliſhman at any time of his age into what Countrey ſoever, allowing him dúe reſpite, and you ſhall ſee him profit ſo well, that the imitation of his utterance will in nothing differ from *To learn others.*

the

the pattern of that native language. The want of which towardneſs coſt the *Ephramites* their skins; neither doth this croſs my former aſſertion of others eaſie learning our language. For I mean of the ſence and words, and not touching the pronuntiation.

3. *Copiouſneſs.* But I muſt now enter into the large field of our tongues copiouſneſs, and perhaps long wander up and down without finding eaſie way of Iſſue, and yet leave many parts thereof unſurveyed.

Borrowing. My firſt proof of our plenty I borrow from the choice which is given us by the uſe of divers languages. The ground of our own appertaineth to the old Saxon, little differing from the preſent low *Dutch*, becauſe they more than any of their neighbours have hitherto preſerved that ſpeech from any great forreign mixture; here amongſt, the Brittans have left divers of their words interſowed, as it were, thereby making a continuall claim to their antient poſſeſſion. We may alſo trace the footſteps of the *Daniſh* bitter (though not long during) ſoveraigntie in theſe parts, and the *Roman* alſo imparted unto us of his Latine riches with no ſparing hand. Our neighbours the *French*, have been likewiſe contented we ſhould take up by retaile as well their tearms as their faſhions: or rather we retain yet but ſome remnant of that which once here bare all the ſway, and daily renew the ſtore. So have our *Italian* travellers brought us acquainted with their ſweet reliſhed phraſes, which (ſo their conditions crept not in withall) were the better tolerable, yea, even we ſeek to make our good of our late Spaniſh enemie, and fear as little the hurt of his tongue, as the dint of his ſword. Seeing then we borrow (and that not ſhamefully) from the *Dutch*, the *Britain*, the *Roman*, the *Dane*, the *French*, the *Italian*, and *Spaniard*; how can our ſtock be other than exceeding plentifull? It may be objected that ſuch patching maketh *Lattelons* hotch-pot of our tongue, and in effect brings the ſame rather to a Babeliſh confuſion, than any one entire language.

It may again be anſwered, that this theft of words is no leſs warranted by the priviledge of a preſcription, antient and univerſall, than was that of goods amongſt the *Lacedæmonians* by an enacted law; for ſo the Greeks robbed the Hebrews, the Latins the Greeks (which filching *Cicero* with a large diſcourſe in his book *de Oratore* defendeth) and (in a manner) all other Chriſtian Nations the Latine. For evidence hereof, many ſentences may be produced conſiſting of words, that in their originall are Latine, and yet (have ſome ſmall variance in their terminations) fall out all one with the French, Dutch, and Engliſh, as *Ley, Ceremonious perſons, offer prelate preeſt, cleer Candels flamme, in Temples Cloiſtre, In Cholerick Temperature, Cliſters, purgation is peſtilent, pulers preſervative, Subtill fathers, advocates, Notaries, practize, Papers, libels, Regiſters, Regents, Majeſty, in palace, hath triumphant Throne, Regiments, Scepter, Vaſſals, Supplication*, and ſuch like. Then even as the Italian Potentates of theſe dayes make no difference in their pedegrees and ſucceſſions between the bed lawful or unlawfull, where either an utter wart or a better deſert doth force or entice them thereunto ſo may the conſenting practiſe of theſe Nations, paſs for a juſt Legitimation of theſe baſtard words, which either neceſſitie, or conveniencie hath induced them to adopt.

Answer.

Words one in all vers languages.

For our own parts, we employ the borrowed ware ſo far to our advantage, that we raiſe a profit of new words from the ſame ſtock, which yet in their own countrey are not merchantable. For example, we deduce divers words from the Latine, which in the Latine it ſelf cannot be yeelded; as the verbs, *To air, to beard, to croſs, to flame*, and their derivations, ayring, ayred, bearder, bearding, bearded, *&c.* as alſo cloſer, cloſely, cloſeneſs, gloſingly, hourly, majeſticall, majeſtically. In like ſort we graffe upon French words thoſe buds, to which that ſoil affordeth no growth, as *chiefly, faulty, flatiſh, preciſeneſs*. Divers words alſo we derive out of the Latine at ſecond hand by the French.

Increaſe on borrowing.

Of Latine the French.

French, and make good English, though both Latine and French have their hands closed in that behalf, as in these verbes, *Pray, Point, Pazes, Preſt, Rent, &c.* and alſo in the Adverbes *Carpingly Currantly, Actively, Colourably, &c.* Again in other languages there fall out defects, while they want means to deliver that which another tongue expreſſeth, as (by *Ciceroes* obſervation) you cannot interpret *Ineptus* unapt, unfit, untoward, in Greek. Neither *Porcus, Capo, Vervex*, a barrow hogge, a Capon, a Weather, as *Cuiacius* noteth, *ad Tit. de verb. ſignif.* No more can you expreſs to *ſtand* in French, to *Tye* in Cornſh, nor *Knave* in Latine, for *Nebulo* is a clowdie fellow, or in Iriſh; whereas you ſee our abilitie extendeth thereunto.

Defects of other tongues.

Moreover the copiouſneſs of our language appeareth in the diverſitie of our Dialects, for we have Court and we have Countrey Engliſh, we have Northern, and Southern, groſs and ordinarie, which differ each from other, not onely in the terminations, but alſo in many words, termes, and phraſes, and expreſs the ſame thing in divers ſorts, yet all write Engliſh alike, neither can any tongue (as I am perſwaded) deliver a matter with more varietie than ours, both plainly, and by proverbes and Metaphors: for example, when we would be ridde of one, we uſe to ſay, *Be going, trudge, pack, be faring, hence, away, ſhift*, and by circumlocution; *Rather your room than your company, lets ſee your back, come again when I bid you, when you are called, ſent for, intreated, willed, deſired, invited, ſpare us your place, another in your ſtead, a ſhip of Salt for you, ſave your credit, you are next the door, the door is open for you, there is no body holdeth you, no body tears your ſleeve, &c.* Likewiſe this word *Fortis* we may ſynonimze after all theſe faſhions, ſtour, hardy, valiant, doughty, couragious, adventurous, &c.

And in a word, to cloſe up theſe proofs of our copiouſneſs, look into our limitations of all ſorts of verſes afforded by any other language, and you ſhall finde that

All ſorts of verſes.

Sir

Sir *Philip Sidney*, Master *Puttenham*, Master *Stanihurst*, and divers more have made use how farre we are within compass of a foreimagined possibilitie in that behalf.

I come now to the last and sweetest point of the sweetness of our tongue, which shall appear the more plainly, if like two Turkeyses or the *London* Drapers we match it with our neighbours, The Italian is pleasant, but without sinews, as a still fleeting water. The French, delicate, but even nice as a woman, scarce daring to open her lips for fear of marring her countenance. The Spanish majesticall, but fulsome, running too much on the O, and terrible like the divell in a play. The Dutch manlike, but withall very harsh, as one ready at every word to pick a quarrell. Now we in borrowing from them, give the strength of consonants to the Italian, the full sound of words to the French, the varietie of terminations to the Spanish, and the mollifying of more vowels, to the Dutch, and so (like Bees) gather the honey of their good properties, and leave the dregs to themselves. And thus when substantialness combineth with delightfulness, fulness with fineness, seemliness with portliness, and currantness with stayedness, how can the language which consisteth of all these, sound other than most full of sweetness?

Sweetness.

compared with others.

Again, the long words that we borrow being intermingled with the short of our own store, make up a perfect harmonie, by culling from out which mixture (with judgement) you may frame your speech according to the matter you must work on, majesticall, pleasant, delicate, or manly, more or less, in what sort you please. Adde hereunto, that whatsoever grace any other language carrieth in verse or prose, in Tropes or Metaphors, in Echoes and Agnominations, they may all be lively and exactly represented in ours: will you have *Platoes* vein? read Sir *Tho. Smith*. the *Jonick*? Sir *Thomas Moore*. *Ciceroes*? *Aschan. Varro*? *Chaucer. Demosthenes*? Sir *John Cheek* (who in his treatise

Mixture.

to the Rebels, hath compriſed all the figures of Rhetorick. Will you read *Virgil*? Take the Earl of Surrey. *Catullus*? *Shakeſpeare* and *Barlows* fragment; *Ovid*? *Daniel*; *Lucan*? *Spencer*; *Martial*? Sir *John Dayes*, and others: will you have all in all for proſe and verſe? take the miracle of our age, Sir *Philip Sidney*.

And thus if mine own eyes be not blinded by affection, I have made yours to ſee that the moſt renowned of other Nations have layed up, as in treaſure, and entruſted the *Diviſos orbe Britannos*, with the rareſt jewels of their lips perfections, whether you reſpect the underſtanding for ſignificancie, or the memorie for eaſineſs, or the conceit for plentifulneſs, or the eare for pleaſantneſs: wherein if enough be delivered, to adde more than enough were ſuperfluous; if too little, I leave it to be ſupplyed by better ſtored capacities; if ought amiſs, I ſubmit the ſame to the diſcipline of every able and impartiall cenſurer.

Chriſtian Names.

NAmes called in Latine, *Nomina quaſi Notamina*, were firſt impoſed for the diſtinction of perſons, which we call now Chriſtian names: After for difference of families, which we call Surnames, and have been eſpecially reſpected as wherein the glory and credit of men is grounded, and by which the fame is conveyed to the knowledge of poſterity.

Every perſon had in the beginning one onely proper name, as among the Jews, *Adam*, *Joſeph*, *Salomon*; among the Ægyptians, *Anubis*, *Amaſis*, *Buſiris*; among the Chaldeans, *Ninus*, *Nimus*, *Semiramis*; among the Medians, *Aſtyages*, *Bardanes*, *Arbaces*; among the Grecians, *Diomedes*,

medas, Ulisses, Orestes, among the Romans, Romulus Remus, Fastulus; among the old Gaules, Litavicus, Cavarellus, Divitiacus; among the Germans, Arminius, Arminius, Nassua; among the Britains, Cassibelan, Caratac, Calgac; among the antient English, Hengest, Ella, Kenric, likewise all other Nations except the savages of Mount Atlas in Barbary, which were reported to be both nameless and dreamless. Varro. Julius. Paris. Virgilius. Plinius Marcellinus.

The most antient Nation of the Jews gave the name at the Circumcision the eight day after the nativitie; the Romans to females the same day to males the 9. day, which they called *Dies lustricus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominalia*, and as *Tertullian* noteth, *Fata scribenda advocabantur*, that is, as I conceive, their nativitie was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on record before Officers thereunto appointed. At what time other Nations in antient times gave names, I have not read: but since Christianitie, most Nations for the time followed the Jews, celebrating baptism the eight day after the birth, onely our Ancestours in this Realm, untill latter time baptized, and gave names the very birth day, or next day after, following therein the counsell of S. *Cyprian*, in his 3. Epistle *Ad Fiaum*. But the Polonians gave name in the seventh year, at which time they did first cut their childrens hair. De anim. c. 39. Capitolinus. Mart. Cromerus

The first imposition of Names was grounded upon so many occasions, as were hard to be specified, but the most common in most antient times among all Nations, as well as the *Hebrews*, was upon future good hope conceived by parents of their children, in which you might see their first and principall wishes toward them. Whereupon S. *Hierom* saith, *Vota vita & quasi ob virtutis auspicium imponuntur vocabula hominibus, & appellativa vertuntur in propria, sicut apud Latinos, Victor, Probus, Castus, &c.* And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausta nomina*, were ever first enrolled and ranged in the *Romane*

Musters; first called out to serve at the first sacrifices, in the foundation of *Colonies*, as *Statorius*, *Faustus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Livie*, *abominandi ominis nomen*, an abhominable name, for that it participated in signification with dismall darkness, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lyco*, that is, a *Greedie Woolf*.

Vosmet nunc facite conjecturam cæterùm
Quid id sit hominis, cui Lyco nomen sies.

Get Heredit. l. 9 de Hegesistrato. Trebellius. Pollio.

Yea such names were thought so happy and so fortunate, that in the time of *Gallienus* one *Regilianus*, which commanded in *Illyricum*, got the Empire there, onely in favour of his name. For when it was demanded at a supper from whence *Regilianus* was derived; one answered, *à Regno*, another began to decline *Rex*, *Regis*, *Regi*, *Regilianus*; whereat the souldiers (which in all actions are forward) began with acclamation, *Ergo potest Rex esse*, *Ergo potest regere*, *Deus tibi regis nomen imposuit*; and so invested him with imperiall robes. In this Isle also at *Silcester* in Hampshire, *Constantinus* a militarie man of some reputation, in hope of his luckie name, and that he would prove another *Constantinus Magnus* to the good of the people, was by the Britan Armie proclaimed Emperour against *Honorius*: who exploited great matters in his own person in *Gallia*, and by his son in *Spain*. So in former times the name of *Antoninus* in remembrance of *Antoninus Pius*, was so amiable among the *Romans*, as he was supposed unfit for the Empire, who bare not that name, untill *Antoninus Elagabalus* with his filthie vices distained the same. We reade also that two Ambassadours were sent out of *France* into *Spain*, to King *Alphonse* the ninth, to demand one of the daughters that he begat of the daughter of King *Henry* the second of *England*, to be married to their Soveraign King *Lewis* the eight: one of these Ladies was very beauti-

Lampridius.

beautifull called *Vrraca*, the other not so beautifull, but named *Blanche*. When they were presented to the Ambassadours, all men held it as a matter resolved, that the choice would light upon *Vrraca*, as the elder and fairer: But the Ambassadours enquiring each of their names, took offence at *Vrraca*, and made choice of the Lady *Blanche*, saying, That her name would be better received in *France*, than the other, as signifying fair and beautifull, according to the verse made to her honour.

Candida, candescens candore, & cordis, & oris.

So that the greatest Philosopher *Plato* might seem, not without cause, to advise men to be carefull in giving fair and happy names? as the *Pythagoreans* affirmed the minds, actions, and successes of men to be according to their *Fate*, *Genius* and *Name*. One also well observeth that these seven things; Vertue, good Parentage; Wealth, Dignity, or Office, good Presence, a good Christian name, with a gracious Surname, and seemly attire do especially grace and adorne a man. And accordingly saith *Panormitan*; *Ex bono nomine oritur bona præsumptio*. As the common Proverb, *Bonum nomen, bonum omen*.

For which respect the antients were not a little studious in giving such names to their Children, as a learned Spaniard * hath well observed —— *La Custome des anciens estoit* (saith he) *de bailler volontiers à leurs Infans, des noms ou surnoms bien sonnans, estimans que cela leur accquerroit grace envers les hommes, & que un beau nom revenoit à la personne quelque marque ou impression, conformè à ce que par icelui estoit signifie.*

* *Hist. de Espagne per Loys de Mayerne Turquet p. 286.*

The divell nevertheless who alwaies maligneth God and goodness, wrought by cruelties of *Valens* the Emperour the destruction of many men of worth, who had happie names beginning with *Theo*, signifying God, as *Theodorus*, *Theodulus*, *Theodoretus*, *Theodosius*, &c. For that divers

Amm. Marcel. lib. 29.

vers curious companions had found by the falling of a ring, magically prepared, upon those letters onely of all the *Alphabet*, graven in a charger of sundry metals and set upon a Laurell trivet; that one who had his name beginning with *Theod*, should succeed in the Empire. Which was verified in *Theodosius* not long after.

In times of Christianitie the names of most holy and vertuous persons, and of their most worthy progenitours were given to stir up men to the imitation of them, whose names they bare. But succeeding ages (little regarding S. *Chrysostoms* admonition to the contrary) have recalled prophane names, so as now *Diana*, *Cassandra*, *Hippolitus*, *Venus*, *Lais*, names of unhappy disaster are as rife somewhere, as ever they were in *Paganism*: Albeit in our late reformation, some of good consideration have brought in *Zachary*, *Malachy*, *Josias*, *&c.* as better agreeing with our faith, but without contempt of countrie names (as I hope) which have both good and gracious significations, as shall appear hereafter.

Whereas in late years Surnames have been given for Christian names among us, and no where else in Christendome, although many dislike it, for that great inconvenience will ensue: nevertheless it seemeth to proceed from hearty good will, and affection of the godfathers to shew their love, or from a desire to continue and propagate their own names to succeeding ages. And is in no wise to be disliked, but rather approved in those, which matching with heirs generall of worshipfull antient families, have given those names to their heirs, with a mindful & thankful regard of them, as we have now, *Pickering Wotton*; *Grevill Varney*; *Bassingburne Gawdy*; *Calthorp Parker*; *Percsall Brocas*; *Fitz-Raul Chamberlaine*, who are the heirs of *Pickering*, *Bassingburne*, *Grevill*, *Calthorp*, *&c.* For beside the continuation of the name, we see that the self name, yea, and sometime the similitude of names doth kindle sparkles of love and liking among meer strangers.

Neither can I beleeve a wayward old man, which would say,

ſay, that the giving of Surnames for Chriſtian names firſt began in the time of King *Edward* the ſixt, by ſuch as would be Godfathers, when they were more than half fathers, and thereupon would have perſwaded ſome to change ſuch names at the Confirmation. Which (that I may note by the way) is uſuall in other Countries, as we remember two ſons of King *Hen.* the ſecond of *France*, chriſtened by the names of *Alexander* and *Hercules*, changed theſe at their Confirmation into *Henry* and *Francis*.

But two Chriſtian names are rare in *England*, and I only remember now his Majeſty, who was named *Charles James*, as the Prince his ſon *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and Sir *Thomas Poſthumus Hobby*. Although it is common in *Italy* to adjoyn the name of ſome Saint, in a kind of devotion to the Chriſtian name, as *Johannes Baptiſta Spinula*; *Johannes Franciſcus Borhomæus*; *Marcus Antonius Flaminius*: and in *Spain* to adde the name of the Saint on whoſe day the child was born.

If that any among us have named their children *Remedium amoris*, *Imago ſæculi*, or with ſuch like names, I know ſome will think it more than a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Duſt*, *Aſhes*, *Delivery*, *More fruit*, *Tribulation*, *The Lord is near*, *More trouble*, *Diſcipline*, *Joy again*, *From above*, *Acceptance*, *Thankefull*, *Praiſe-God*, *Love-God*, *and Live well*, which have lately been given by ſome to their children with no evill meaning, but upon ſome ſingular and preciſe conceit. That I may omit another more vain abſurdity, in giving names and ſurnames of men, yea and of the beſt Families to dogs bears, and horſes. When as we reade it was thought a capitall crime in *Pompeianus* for calling his baſe bondſlaves by the name of grand Captains. Here I might remember how ſome miſtake the giving of Parents names ſucceſſively to their heirs, for that if they ſhould be forced to prove deſcent, it will be hard to prove the *Doner* and the *Done* in *Formedon*, and to diſtinguiſh the one from the other.

Suetonius in Domit. ca. 10.

See Demoſthenes contra Boetium, de Nomine.

It were impertinent to note here, that destinies were superstitiously by *Onomantia* deciphered out of names, as though the names and natures of men were sutable, and fatall necessitie concurred herein with voluntarie motion, in giving the name, according to that of *Ausonius* to *Probus*.

Qualem creavit moribus,
Jussit vocari nomine,
Mundi supremus arbiter.

And after, where he playeth with bibbing mother *Meroë*, as though she were so named, because she would not drink meer wine without water, or as he pleasantly calleth it *Merum Merum*; for as he saith,

Qui primus Meroe nomen tibi condidit, ille
Thesidæ nomen condidit Hyppolito.
Nam divinare est, nomen componere, quòd sit
Fortunæ, morum, vel necis indicium.

For *Hyppolitus* the son of *Theseus* was torn in peeces by his coach horses according to his name. So *Agamemnon* signified he should linger long before *Troy*; *Priamus* that he should be redeemed out of bondage in his childhood; *Tantalus*, that he should be most wretched, because Αγαν μένων in the one, and Πριάμενος, in the other, and Ταλάντατος in the third implieth such accidents unto them. Hither also may be referred that of *Claudius Rutilius*.

Nominibus certis credam decurrere mores?
Moribus aut potiùs nomina certa dari;

But to confront Poet with Poet, our good *Epigrammaticall* Poet, old *Godfrey* of *Winchester* thinketh no ominous forespeaking to lie in names, in that to *Faustus*.

Multùm Fauste tua de nobilitate superbis,
Quodque bono Faustus omine nomen habes,
Sed nullum nomen momenti, si licet omen.

Memo-

Memorable is that which may be obſerved out of hiſtories, how that men of the ſelf ſame name have begun and ended great States and Empires: as *Cyrus* the ſon of *Cambyſes* began the Perſian Monarchy, *Cyrus* the ſon of *Darius* ruinated the ſame. *Darius* the ſon of *Hiſtaſpes* reſtored it. And again, *Darius* the ſon of *Arſamis* utterly overthrew it. *Philip* the ſon of *Amintas* eſpecially enlarged the kingdom of *Macedonia*; *Philip* the ſon of *Antigonus* wholly loſt the ſame. *Auguſtus* was the firſt eſtabliſhed Emperor of *Rome*; *Auguſtulus* the laſt; *Conſtantinus Magnus* born in this Iſle firſt began the Empire of *Conſtantinople*; *Conſtantinus* the laſt left it to the Turks, and utterly loſt the ſame &c.

* The like obſervation is, that ſome names are unfortunate to Princes; As *Caius* amongſt the Romans, *John*, in *France*, *England*, and *Scotland*; and *Henry* lately in *France*. See the Table of Chriſtian names. * *Suet. in Cai. Calig. ca. ult.*

Such like curious obſervations bred the ſuperſtitious kind of Divination called *Onomantia*, condemned by the laſt generall Councell, by which the *Pythagoreans* judged the even number of vowels in names to ſignifie imperfections in the left ſides of men, and the odde number in the right. By this *Auguſtus* the Emperour encouraged himſelf, and conceived good hope of victory, when as the night before the ſea-battell at *Actium*, the firſt man he met was a poor wayfaring man driving his aſs before him, whoſe name when he demanded, he anſwered, *Eutyches*, that is, *Happy man*; and that his aſſes name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The citie of victory*, and there erected braſen images of the man and his aſs. By this *Theodatus* King of the *Gothes*, when he was curious to know the ſucceſs of his wars againſt the *Romans*, an *Onomanticall*, or *Name-wiſard* Jew willed him to ſhut up a number of ſwine in little hog-ſties, and to give ſome of them Roman names, to other Gotiſh names, with ſeverall marks, and there to leave them to a certain day; *Plinie* 24 c. 4. *Glicas in hiſtor.* *Cel. Rhodigi-nus l.* 13. *c.* 35.

At the day appointed, the King with the Jew repaired to the hog-sties, where they found them onely dead to whom they had given the Gotish names, and those alive to whom they had given the Roman names, but yet with their brissels more than half shed. Whereupon the Jew fore told, that the *Gothes* should wholly be discomfited and the *Romans* should lose a great part of their forces. By this *Vespa-*
Tacitus 4. Hist. *sian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he suddenly saw in a vision, one *Basilides*, a Nobleman of *Ægypt*, who was then fourscore miles off. Upon which name of *Basil des* derived from *Basileus*, signifying a King, he assured himself of royaltie and the Empire which he then complotted for. As concerning this *Onomantia* a German lately set forth a Table, which I wish had been suppressed, for that the devill by such vanities, doth abuse the credulitie of youth to greater matters, and sometimes to their own destructions.

I cannot tell how you would like it, if I should but remember how the *Greeks* superstitiously judged them more happy, in whose names the numeral letters added together, made the greater sum, and therefore *Achilles* forsooth must needs vanquish *Hector*, because the numerall Greek letters rose to a greater number in his name than in the others. Or how the amorous Romans kissed the Cup with a health so often at their meetings, as there were letters in their Mistress names, according to that of merrie *Martiall* of his two wenches, *Nævia* which had six letters, and *Justina* that had seven in her name.

Nævia sex cyathis, septem Justina bibatur.

Our Nation was far from those and such curious toyes; therefore here will I overpass them and set down *Alphabetically*, the names which we now call Christian names; most usual to the English Nation with their significations. For this is to be taken as a granted verity, that name-

amon;

among all Nations and tongues (as I partly noted before) are significative, and not vain senslesse sounds. Among the *Hebrews* it is certain out of sacred Scriptures; S. *Hierom*, and *Philo*, likewise among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous Turks for with them *Mahomet* signifieth glorified or laudable, *Homer* lively, *Abdalla* Gods servant, *Seliman* peaceable *Agmad* good, *Haniza* ready, *Neama* pleasant. And the savages of *Hispaniola* and all *America*, name their children in their own languages, *Glistering light*, *Sun bright*, *Gold bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, &c. as they of *Congo*, by names of birds, pretious stones, floures. *Bell forrest.* *Joseph Acosta.*

So that it were gross ignorance, and to no small reproach of our Progenitours, to think their names onely nothing significative, because that in the daily alteration of our tong the signification of them is lost, or not commonly known, which yet I hope to recover, and to make in some part known, albeit they cannot easily and happily be translated, because as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very short. But in all the significations of these names, you shall see the good and hopefull respects which the devisers of the names had, that there is an *Orthotes* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were translated out of the Greek and Latine. Withall we may make this fruit by consideration of our names, which have good, hopefull, and luckie significations, that accordingly we do carry and conforme our selves; so that we fail not to be answerable to them, but be *Nostri nominis homines*, and Θεόφοροι as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it seemeth to have been the manner at giving of names, to wish the children might performe and discharge their names, as when *Gunthram* King of the French, named *Clotharius* at the font, he said; *Crescat puer, & hujus sit nominis executor.* *Theologia Phœnicum.* *In Cratylo.*

But before I proceed farther, this is to be noted. In most ancient times the Britans had here their peculiar names,

for the moſt part taken from colours (for they uſed to paint themſelves) which are now loſt, or remain among the Welſh. Afterward they took Roman names when they were Provincials, which either remain corrupted among them, or were extinguiſhed in the greateſt part of the Realm, after the entrance of the Engliſh *Saxons*, who brought in the German names, as *Cridda*, *Penda*, *Oſwald*, *Edward*, *Vchtred*, *Edmund*, &c. Then to ſay nothing of the Danes, who no doubt brought in their names, as *Suayn*, *Harold*, *Knute*, &c. The Normans conqueſt brought * in other German names, for they originally uſed the German tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the Greek names, *Ablabius*, *i.* innocent, *Aſpaſius*, *i.* Delightful, *Boëthius*, *Symmachus*, *i.* helper, *Toxotius*, *i.* Archer &c. were brought into *Italy* after the diviſion of the Empire. After the Conqueſt, our Nation (who before would not admit ſtrange and unknown names but avoyded them therefore as unluckie) by little and little began to uſe Hebrew and ſacred names, as *Matthew*, *Daniel*, *Sampſon*, *Luke*, *Simon*, &c. which were never received in *Germany*, untill after the death of *Frederike* the 2. about ſome 300. years ſince.

Vide Caium de Antiq. Cantab. Acad. lib. 2. p. 247.

Oldendorpius.

So that the *Saxons*, *Daniſh*, *Normans*, & *Britiſh* tongues, are the fitteſt keys to open the entrance for ſearching out of our antient names yet in uſe. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the Greek the beſt Gloſſaries with mine own little skil. For the Welſh I will ſparingly touch them, or leave them to the learned of that Nation. But for old Engliſh names, which here are the ſcope of my care, I muſt ſift them as I may out of old Engliſh *Saxon* treatiſes, as I have hapned upon here and there: and ſome conjecturally, referring all to the judgement of ſuch, as ſhall be more happy in finding out the truth, hoping that probability may either pleaſe, or be pardoned by ſuch as are modeſtly learned in hiſtories and languages; to whoſe judgement in all humility, I commit all that is to be ſaid. For that they cannot but obſerve the diverſity of names

from

from the originall in divers languages, as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoist*, *Stephanus* to *Estein*, *Radulphus* to *Raoul*: how the Italians have changed *Johannes* into *Giovanni*, *Constans* into *Costante*, *Christophorus* into *Christophano*, *Jacobus* into *Jacopo*, *Radulphus* into *Ridulpho*, *Laurentius* into *Lorenz*. How the Welsh have altered *Joannes* into *Evan*, *Ægidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Constantinus* into *Custenith*. How the English have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Constantine* into *Custance*, *Benedict* into *Bennet*. How the *English* and *Scottish* borderers do use *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Jokie* and *Jonie* for *John*, *Christie* for *Christopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanse*, and *Theoderic* into *Deric*. These and the like, whosoever will learnedly consider, will not think any thing strange which shall hereafter follow; howsoever the unlearned will boldly censure it. I had purposed here, lest I might seem hereafter to lay my foundations in the sands of conjecture, and not on grounds of truth and authoritie, to have given you the signification of such words as offer themselves most frequent in the compositions of our meer English names, *viz.*

El	*Gund*	*Rod*
Al	*Hold*	*Ric*
Ælf	*Helm*	*Sig*
Ard	*Hulph*	*Stan*
Ar	*Hare*	*Theod*
Bert	*Here*	*Ward*
Bald	*Leod*	*Wald*
Cin	*Leof*	*Wold*
Cuth	*Mer*	*Wi*
Ead	*Mund*	*Will*
Fred	*Rad*	*Win*, &c.
Gisle	*Red*	

And

And theſe not out of ſuppoſitive conjectures but out of *Alfricus Grammer*, who was a learned Archbiſhop of *Canterbury*, well near ſix hundred year ſince, and therefore not to be ſuppoſed ignorant of the Engliſh tongue, out of the *Engliſh-Saxon Teſtament*, *Pſalter*, and *Laws*, out of *Willeramus Paraphraſis* upon the *Canticles*, and the learned Notes thereon by a man skilfull in the Northern tongues, as alſo out of *Beatus Rhenanus*, M. *Luther*, *Daſipodius*, *Kilianus*, who have laboured in illuſtration of the old German tongue, which undoubtedly is the matrix and mother of our Engliſh. But I think it moſt fitting to this purpoſe, to ſhew thoſe my grounds in their proper places hereafter.

In the Table following.

Gre. noteth the name to be Greek, *Germ.* German *Lat.* Latine, *Fr.* French, *Hebr.* Hebrew, *Brit.* Welſh, *Sax.* Saxon or old Engliſh.

Vſuall

Vsuall Christian Names.

Aaron, *Heb.* A Teacher, or Mountaine of fortitude.

Abel, *Heb.* Just.

Adam, *Heb.* Man, earthly, or red.

Adelrad, see *Ethelrad*.

Adolph, see *Eadulph*.

Adrian, see *Hadrian*.

Alan, is thought by *Julius Scaliger* (some of whose progenitours bare that name) to signifie an hound in the *Sclavonian* tongue, and *Chaucer* useth *Alan* in the same sense: neither may it seeme strange to take names from beasts. The *Romans* had their *Caninius*, *Aper*, *Asinius*, &c. and the Christians *Leo*, *Lupus*, *Ursula*. But whereas this came into *England* with *Alan* Earl of *Britaine*, to whom the Conquerour gave the greatest part of *Richmondshire*, and hath been most common since that time in the Northerne parts, in the yonger children of the Noble House of *Percies*, and the family of *Zouch*, descended from the Earls of *Britaine*; I would seeke it rather out of the *Brittish*, than *Sclavonian* tongue, and will believe with an ancient *Britan*, that it is corrupted from *Elianus*, that is, Sunne bright, as they corrupted *Vitelianus* into *Guidalan*.

Avery, in Latin *Albericus*, deduced from the German name *Alberic*, given in wish, and hope of Royall Power, Empire, Kingdom,

wealth, and might, as *Plutarchus*, *Archytas*, *Crates*, *Crinerus*, *Polybius*, *Panetius*, with the *Greeks*, *Regulus*, *Cyprianus*, &c. with the *Latines*. The King of the *Gothes*, which sacked *Rome*, bearing his name, was called by the *Romans* *Allaricus*, the old Englishmen turned it into *Alric*, the *Normans* into *Alberic*. That *Ric*, as it signified a Kingdom, so also it signified rich, wealthie, mighty, able, powerfull, attributes to a Kingdom; the word yet remaines in that sense among all the *German* nations dispersed in *Europe*, and little mollified doth sufficiently prove. The *Italians* receiving it from the *Longobardes*, have turned it into *Ricco*, the *Spaniards* from the *Gothe*, into *Rico*, the *French* from the *Frankes* into *Riche*, we from the *Saxons* into *Rich*, &c. *Fortunatus Venantius*, who lived about a thousand yeares since, translated it by *Potens*, and *Fortis* in these verses to *Hilperic* King of *France*:

Ric.

Hilperice potens, si interpres barbarus adsit,
Adjutor fortis hoc quoque nomen habet.
Nec fuit in vanum sic te voeitare parentes,
Præsagum hoc totum laudis, & omen erat.

As that *Hilperic* did signifie puissant and mightie helper. This name is usually written *Chilperic*, but the *C* was set before for *Coning*, that is, *King*, as in *Clotharius*, *Clodovens*, *Cheribertus*, for *Lotharius*, *Lodovens*, *Hiribertus*. *Aubry* hath been a most common name in the honourable family of *Vere* Earls of *Oxford*.

Alban, *Lat.* *White*, or *High*, as it pleaseth other: The name of our *Stephen*, and first Martyr of *Britaine*.

Alwin,

Alwin, *Sax.* *All victorious*, or *Winning all*, as *Victor* and *Vincentius* in Latin, *Nicetas* and *Nichephorus* in *Gr.* The Yorkshireman, which was Schoolmaster to *Carolus Magnus*, and perswaded him to found the Universitie of *Paris*, is in an English-Saxon Treatise called *Alwin*. But the *French*, as it seemeth, not able to pronounce the *W*, called him *Alcuinus*, and *Albinus*.

Albert, *Germ.* *Allbright*, as *Epiphanius*, *Phædrus*, *Eudoxus* with the *Graecians*: *Lucilius*, *Illustrius*, *Fulgentius*, with the *Latines*, *Beort* and *Bert*, as *Alfricus*, and *Rhenanus* do translate it, is *famous*, *faire*, and cleare. Which the rather I believe, for that *Bertha* a German Lady sent into *Greece*, was there called *Eudoxia* in the same sence, as *Luitprandus* reporteth. They moreover that in ancient books are written *Ecbert*, *Sebert*, *Ethelbert*, in the latter are written *Ecbright*, *Schright*, *Ethelbright*: So that, *Bert* in composition of names doth not signifie *Beard*, as some translate it. *Bert.*

Ælfred, *Sax.* *All peace*, not varying much in signification from *Irenaus*. *Eal*, *All*, *Æl* in old English compound names is answerable to *Pan* and *Pam* in Greek names, as *Pamphilus*, *Pammachius*, *Panætius*, *Pantaleon*, *&c.* *Eal & Æl.*

Aldred, *Sax.* All reverent feare.

Alexander, *Gre.* Succour man, or Helper of men.

Alphons, if it be a German name, and came into *Spaine*, with the *Gothes*, a German nation, it is as much as *Helfuns*, that is, *Our help*, and probable it is to be a *Gotish* name, for *Alphons* the first King of *Spaine* of that name, *Anno* 740. was descended from the *Gothes*.

Amery, in *Latin* *Almaricus*, from the German

Emerich, that is, Alwayes rich, able, and powerfull, according to *Luther*: the *French* write it *Aumery*, as they of *Theodoric*, *Henric*, *Frederic*, make *Terry*, *Henry*, *Ferry*.

Ambroſe, *Gre.* *Divine*, *Immortall*.

Amie, from the French, *Amie*, that is, *Beloved*, and that from *Amatus*, as *René* from *Renatus*. The Earles and Dukes of *Savoy* which be commonly called *Aimé*, were in Latin called *Amadeus*, that is, *Loving God*, as *Theophilus*: and ſo was that Earl of *Savoy* called, which did homage to King *Henry* the third of *England*, for *Bourg* in *Breſſe*, Saint *Maurice* in *Chablais* *Matth. Paris.* *Chaſteau Burd*, *&c.*. which I note for the honour of *England*. We do uſe now *Amias* for this, in difference from *Amie* the womans name. Some deduce *Amias* from *Aemilius* the *Roman* name, which was deduced from the Greek *Aimulios*, *Faire ſpoken*.

Ananias, *Heb.* *The grace of the Lord*.

Andrew, *Gre.* *Manly*, or *Manfull*. *Fruculphus* turneth it *Decorus*, *Comely* and *Decent*; I know not upon what ground. See *Charles*.

Anaraud, *Brit.* corrupted from *Honoratus*, that is Honourable.

Angel, *Gre.* a Meſſenger.

Anthonie, *Gre.* as *Antheros*, flouriſhing, from the Greek *Anthos* a floure, as *Florence* and *Florentius* with the Latines, and *Thales Euthalius* with the Greeks. There are yet ſome that draw it from *Anton* a companion of *Hercules*. From this was derived the name of *Antoninus*, which for the vertue of *Antoninus Pius*, how highly it was eſteemed, read *Lampridius* in the life of *Alexander Severus*.

Auſelm, *Germ.* Defence of Authoritie, according to *Luther*. Whether this name came from the

Gotiſh

Gothish word *Anses*, by which the *Gothes* called their victorious Captaines as Demigods, I dare not determine: yet *Ansbert*, *Anselgis*, *Answald*, German names, and *Ansketell* used much in the ancient house of the *Mallories*, seem to descend from one head. *Jornandes*, c. 13.

Archebold, vide Erchenbald.

Arfast. Sax. Goodly-man [*Africus.*]

Arnold, Ger. Honest, but the Germans write *Ernold. Probus* in Latin [*Luther.*] It hath been common in the old family of the *Boyses.*

Arthur, a Latin name in *Juvenal* drawn from the goodly fixed star *Arcturus*, and that from *Arctus* is the Bear, as *Ursicinus* amongst the Romans. The famous *Arthur* made this name first famous amongst the *Britaines.* *Nota quod Arth Britannicè idem significat quod Ursus Latinè.*

Augustine, Latinè Encreasing, or *Majesticall* from *Augustus*, as *Victorinus*, *Justinus*, *Constantinus*, diminutives from *Victor*, *Justus*, *Constans*, according to *Molinæus*, One observeth that adoptive names do end in *anus*, as *Æmilianus*, *Domitianus*, *Justinianus*, adopted by *Æmilius*, *Domitius*, *Justinus*, *Lilius Giraldus.*]

B.

Baldwin, Ger. If we believe *Luther*, *Speedie Conquerour*; if *Rhenanus*, and *Lipsius*, *Victorious power.* But whereas *Jornandes*, cap. 29. sheweth that King *Alaric* was surnamed *Baldh* *Baldh.*
idest, *Audax*: for that he was bold and adventu-

ventrous, and both *Kilianus*, and *Lipsius* himselfe doth confesse, that it was anciently in use, for Bold and confident; *Baldwin* must signifie Bold victor, as *Winbald*, the same name inverted, *Ethelbald* nobly bold; *Willibald* very bold and confident, concurring somewhat in signification with *Thraseas*, *Thrasimachus*, *Thrasibulus*, *Thrasillus* of the Grecians. So all the names wherein *Win* is found, seeme to imply victory, as *Tatewin*, Learned victor; *Bertwin*, Famous victor; *Earlwin*, Glorious or honourable victor; and *Unwin*, yet amongst the Danes for invincible (*Jonas Tursonius*) as *Anicetus* in Greek. Accordingly we may judge that most names wherein *Win* is found, to resemble the Grek names, *Niceses*, *Nicocles*, *Nicomachus*, *Nicander*, *Polynices*, &c. which have *Nice* in them.

Epist. 43. cent. 3.

Win.

Baptist, *Gre.* A name given to S. *John*, for that he first baptized, and to many since in honour of him.

Bardulph, *Germ.* from *Bertulph*, *i. faire help*, *Ulph*, *Wolf*, *Hulf*, *Ælf*, *Hilp*, *Helf*, signifie *Helpe*, as *Luther* and others assure us. So *Ælfwin*, Victorious help, *Ælfric* Rich or powerfull helpe, *Ælfwold* Helping Governour, *Ælfgiva* helpgiver. Names conformable to *Boetius*, *Symmachus*, &c.

Ulph, *Wolph*. *Hulf*. *Ælf*. *Hilp*. *Helf*.

Bartholmew, *Hebr.* the son of him that maketh the waters to mount, that is, of God, which lifteth up the minde of his teachers, and drops down water (*Szegedinus.*)

Barnabas, or *Barnabie*, *Heb.* son of the Master, or Son of Comfort.

Barneh, *Heb.* the same with *Banner*, blessed.

Basil, *Gre.* Royall, Kingly, or Princely.

Bede, *Sax.* He that prayeth, or a devout man, as

Eucherius,

Eucherius, or *Eusebius* in Greek. We retaine still *Bedeman* in the same sence and to *say our bedes*, is but to say our prayers.

Beavis, may seem probably to be corrupted from the name of the famous *Celtique* King *Bellovesus*. When as the French haue made in like sort *Beavois* of the old Citie *Bellonacum*. In both these is a significancie of beautie. In latter times *Bego* hath been used in Latin for *Beavis*.

Benet, *Lat.* contracted from *Benedictus*. *i.* Blessed.

Benjamin, *Hebr.* *The son of the right hand*, or *Filius dierum* (*Philo:*) See *Joseph. li.* 1. *Archaiologias.*

Bernard, *Ger.* S. *Bernard* a *Cluniac* Monk drew it from *Bona Nardus*, by allusion; some turne it Hard child, in which sence *Barne*, is yet retained with us in the North. If it be derived as the Germans will haue it from *Bearne*, which signifieth a *Beare*, it is answerable to *Arthur*. Others yet more judicially translate. *Bernard*, *Bern*, *or Barn.* into *Filialis indoles*, *Child-like disposition* toward parents, as *Bernher*, *Lord of many children*. It hath been most common in the house of *Brus* of *Connington* and *Exton*. Out of the which the Lord *Harrington* of *Exton*, and Sir *Robert Cotton* of *Connington* are descended, as his most excellent Majesty from *Robert Brus*, eldest brother to the first *Bernard*.

Bertran, for *Bertrand*, faire and pure; some think that the Spaniards have with sweeter sound drawn hence their *Fernando* and *Ferdinando*.

Blase, *Gr.* *Budding forth*, or *Sprouting* with encrease.

Boniface, *Lat.* Well doer, or *Good and sweet face:* See *Winefrid.*

Bo-

Bonaventure, Lat. Good adventure, as *Eutychius* among the Greeks, *Faustus* and *Fortunatus* among the Latines.

Botelph, Sax. contracted into *Botall*, Helpe ship, as Saylers in that age were called *Botescarles*. In part it is answerable to the Greek names, *Nauplius, Naumachius, &c.*

Brian, Pri. Written in old books, *Briam* and *Briem, Shrill* voyce, as among the Romans *Vocenius*, [*Nicotius*].

Balthasar, Heb. Searcher of Treasure, or without treasure.

C

Cains, Parents joy, *T. Prebns.*

Caleb, Heb. Hearty, *Philo.*

Calisthenes, Gre. Beautifull and strong.

Caradoc, Br. Dearly beloved. *Quare.*

Cæsar, This came of late to be a Christian name amongst us. *Spartianus* saith, it was first given for killing of an Elephant, which in the Moores language is called *Cæsar*, or that he was cut out of his mothers wombe, or born with a bush of haire, or grey eyes. Such variety of opinions is concerning a name, which as he saith, *Cum æternitate mundi duraturum.*

Charles, Germ. according to *J. D. Taller.* from *Carl*, that is, strong, stout, couragious, and valiant, as *Virius, Valerius, Valens, &c.* with the Romans, *Crateras, &c.* with the Greeks; not from the Greek *Charilaus*, which signifieth *Publicola*, the Claw-back of the people. The *Hungarians* call a King by a generall name *Carl.* (*Aventinus.*) And *Carl* is onely in the coines

coynes of *Carolus Magnus*. *Scaliger* makes *Carlman* and *Carlman* anſwerable to the Greek *Andreas*.

Chriſtopher, Gre. Chriſt-Carrier, a name, as learned men think, deviſed, and a picture thereunto myſtically applyed as a repreſentation of the duties of a true Chriſtian, and was as their *Noſce teipſum*. Of ſuch myſticall Symboles of the Primitive Chriſtians, See *Joſeph Scaliger ad Freherum*. *Gaſtius Briſacenſis.*

Chryſoſtome, Gre. Golden-mouth.

Clemens, Lat. Meek, Milde and *Gentle.*

Conſtantin, Lat. Faſt, or *Firme*, for which in ſome parts of the Realme we ſee *Cuſtance.*

Conrad. Ger. Able-counſell, or *Adviſed valour*, as *Julius Scaliger* will, *Exercitat.* 256. But here is to be noted, that *Rad*, *Red*, and *Rod* ſignifie *counſell* and *adviſe*. [*Luther, Alfricus, Killian*] and differ only in Dialect, as *Stan, Sten. Stone.* And this appeareth by that which the Northern men cried when they killed *Walter* Biſhop of *Dureſme, Short Rad, good Rade, quell ye the Biſhop*, that is, *Short counſell, Good counſell, &c.* [*M. Paris.*] *Rad, Red, Rod.*

Cornelius, Lat. All draw it from *Cornu* an horne.

Cuthbert, Sax. Not *Cut-beard*, as ſome fable, but famous, bright, and cleare skill or knowledge, according to the old verſe;

Quiq; gerit certum Cuthbert de luce vocamen.

No man doubteth but *Cuth* ſignified knowledge, as *uncuth* unknown; So *Cuthwin* skilfull victor, *Cuthred*, skilfull in counſell.

Cyprian, Gre. from *Cypria*, a name of *Venus*, ſo named of the Iſle of *Cyprus*, where ſhe was eſpecially honoured.

Cadwallader, Brit. A warlike name, deduced from *Cad*, that is, *Battell*; as it ſeemeth, but I refer it to the learned *Britans*.

Creſcens, Lat.

D

Daniel, Heb. Judgement of God.

David, Heb. Beloved.

Demetrius, Ger. Belonging to *Ceres*.

Denis, Gr. for *Dionyſius*, which ſome fetch from *Dios nous. i. divine minde.* It is one of the names of the drunkard *Bacchus*, and derived by *Nonnius* in his *Dionyſiacis*, from *Jupiter* his lame leg, for *Niſos* ſignifieth, ſaith he, *lame* in the *Syrian* tongue: and we will imagine that *Jupiter* halted when *Bacchus* was enſeamed in his thigh. But Saint *Denis* of *France* hath moſt graced this name.

Dru, in *Lat. Drugo*, or *Drogo*, Subtile, as *Callidius*, in *Latin*, if it come from the *Saxon* or *German*; But if it be French, *Lively* and *Luſtie* (*Nicotius.*)

Dunſtan, Sax. One that writeth *S. Dunſtans* life, ſaith, the name is anſwerable to *Aaron*, *i.* Mountaine of fortitude. That *Dun* with the old Engliſh ſignified a mountaine or high hill, is apparent, that they called mountaine man *Dunſeltan*, and *Down* continueth in the like ſence with us. Others ſuppoſe it to ſignifie *Moſt high*, as among our Anceſtors *Leofſtan* ſignified *Moſt beloved*; *Betſtan*, *Beſt of all*; *Fridſtan*, moſt peaceſull, &c. *Stan* being the moſt uſuall termination of the Superlative degree.

E

EAdgar, *Sax.* for *Eadig-ar*, *Happy*, or *bleſſed*, *honour*, or *power*, for I finde it interpreted in an old hiſtory *Felix poteſtas*. The laſt verſe of *Ethelwardus* hiſtory ſeemeth to prove the ſame, and *Eadig*, (for the which *Ead* was uſed in compoſition) is the word in the 6. of Saint *Matth.* in the Engliſh *Saxon* teſtament, ſo often iterated, for *Bleſſed* in the Beatitudes. That *Ear*, or *Ar*, ſignifie *honour* it appeareth in the *Saxon* laws, and in *Jonas Turſon* his *Daniſh Vocabulary*, as *Arlic*, and *Earlic*, Honourable. And from hence cometh our honourable name of Earles, which came hither with the *Danes*, as may be gathered out of *Ethelwardus*. *Ead.* *Ar*, *Ear*, *Earle.*

Edmundus, *Sax.* for *Edmund*, Happy, or bleſſed peace: Our Lawyers yet do acknowledge *Mund* for *Peace* in their word *Mundbrech*, for breach of *Peace*. So *Ælmund* all peace, *Kinmund*, Peace to his kinred, *Ethelmund* noble peace; yet I know that ſome tranſlate *Mund* by Mouth, as *Pharamund*, True Mouth. *Mund.*

Eadulph, *Sax.* Happy helpe.

Eadwin, Happy Victor.

Edward, in *Sax.* coines *Eadward*, happy keeper. The Chriſtian humilitie of King *Edward* the Confeſſour brought ſuch credit to this name, that ſince that time it hath been moſt uſuall in all eſtates. That *Ward* ſignifieth a Keeper, is apparant by *Wood-ward*, *Mill-ward*, *&c.* *Ward.*

Ealdred, *Sax.* All reverent feare.

Ealred, *Sax.* All counſell.

Ebula, See *Ybell.*

Egbert, or rather *Ecbert*, *Sax.* Alwayes bright,

famous for ever, as the old english called Everlasting life, *Ec-life*.

Ellis, *Heb*. Corruptly for *Elias*, Lord God.

Elmer, *Sax*. Contracted from *Ethelmer*, Noble and renowned: for *Willeranus* translateth *Mere*, by *Celebris* and *Famosus*. So *Merwin* renowned Victor, *Merwald* renowned governour. Yet I know *B. Rhenanus* turneth *Meir* and *Mere* by Governour. *Cap. ult. Rer. Ger.*

Mer. Meir.

Emanuel, *Heb*. God with us.

Emary, See *Amery*.

Enion, *Brit*. From *Æneas* as some thinke, but the British Glossarie translateth it *Justus*, Just and upright.

Engelbert, *Germ*. Bright Angell.

Erasmus, *Gr*. Amiable or to be beloved.

Erchenbald, *Ger*. Powerfull, bold, and speedie learner, or observer (*Dasypodius*.)

Ernest, *Germ*. in *Cæsar Arioviſtus*, Severe (*Aventinus*.) in the like sense we still retaine it.

Esay, *Heb*. Reward of the Lord.

Ethelbert, or *Edlebert*, Noble bright, or nobly renowned, for *Ethel*, or *Adel* signifie in *Germany*, Noble. From whence happily *Athalric* King of the *Gothes* had his name. From hence it was that the heires apparant of the Crown of *England*, were surnamed *Etheling*. *i*. Noble borne, and *Clyto*, *i*. *Inclytus*; as in the declining estate of the *Roman* Empire, the heires of Emperours were called *Nobilissimi*: hence also the Spaniards which descended from the German *Gothes*, may seeme to have partly borrowed their *Idal-guio*, by which word they signifie their noblest gentlemen.

Ethel. Adel. Etheling. Clyto.

Ethelred, *Sax*. Noble advise and Counsell.

Ethelard, *Sax*. For which we now use *Adelard* Noble disposition.

Ethelstan,

Ethelſtan, Sax. Noble Jewell, pretious ſtone, or, moſt noble.

Ethelward, Sax. Now *Ælward*, Noble Keeper.

Ethelwold, Sax. Noble governour for the old booke of S. *Auguſtines* in *Canterbury*, *Willeranus* and *Luther* do agree that *Wold* and *Wald* doth ſignifie *Præfectus* a Governour. So *Bertwold* and *Brightwold* Famous Governour, *Kinwold*, Governour of his kindred. *Wold and Wald.*

Ethelwolph, Sax. Noble helper.

Everard, Ger. Well reported, as *Geſnerus* writeth like to *Eudoxus* of the Greeks: but other with more probabilitie deduce it from *Eberard, i.* excellent or, ſupreme towardneſſe. A name moſt uſuall in the ancient familie of the *Digbyes*.

Euſebius, gr. Pious and Religious godly-man.

Euſtache, gre. Seemeth to be drawn from the Greeke [illegible], which ſignifieth Conſtant, as *Conſtantinus*, but the former ages turned it into *Euſtachius* in Latin.

Evan, See *Ivon*.

Eutropius, gr. well manered.

Ezechias, Heb. Strength of the Lord.

Ezechiel, Heb. Seeing the Lord.

F

FAbian, from *Fabius*, who had his name from beanes, as *Valerian* from *Valerius Fabianus* Biſhop of *Rome*, martyred under *Decius*, firſt gave reputation to this name.

Fœlix, Lat. Happie, the ſame with *Macarius* among the Grecians.

Florence, Lat. Flouriſhing, as *Thales* with the Greeks, *Antonius* with the Latines.

Francis,

Francis, *Germ.* from *France*, that is Free, not ſervile, or bond. The ſame with the Greek *Eleutherius*, and the Latin *Liberius*.

Frederic, *Germ.* Rich peace, or as the Monk which made this alluſion, Peaceable raign.

Eſt adhibenda fides rationi nominis hujus Compoſiti Frederic, duo componentia cujus Sunt Frederic, Frith *q̄. niſi pax, Ric, q̄. niſi regum Sic per Hendiadin Fredericus, quid niſi vel rex Pacificus? vel regia pax? pax pacificus q̄.*

For *Frideric*, th'Engliſh have commonly uſed *Frery* and *Fery*, which hath been now along time a Chriſtian name in the ancient family of *Tilney*, and luckie to their houſe, as they report.

Fremund, *Sax.* Free peace.

Foulke, or *Fulke*, *Germ.* Some derive it from the Germ. *Volg.* Noble and Gallant. But I from *Folc*, the Engliſh-Saxon word for people, as though it were the ſame with *Publius* of the *Romans*, and onely tranſlated from *Publius*, as, loved of the people and commons. This name hath been uſuall in that antient familie of *Fitz-Warin*, and of later times in that of the *Grevills*.

Fulbert, *Sax.* Fullbright.

Fulcher, *Sax.* Lord of people.

Ferdinando, See *Bertram*. This name is ſo variable, that I cannot reſolve what to ſay: for the Spaniards make it *Hernando*, and *Hernan*; the Italians *Ferando*, and *Ferrante*; the French *Ferant*, which is now become a ſurname with us; and the Latines *Ferdinandus*: unleſs we may think it is fetcht by tranſpoſition from *Fred.*, and *Rand*, that is, Pure peace.

G

Gabriel, Heb. Man of God, or Strength of God.

Gaius, See *Caius*.

Gamaliel, Heb. Gods reward, as *Deodatus, Theodorus*, and *Theodosius*.

Garret, for *Gerard*, and *Gerald*: See *Everard*, for from thence they are detorted, if we believe *Gesnerus*. But rather *Gerard* may seeme to signifie, all towardnes, as *Gertrud*, all truth; *Gar, Germin*, all victorious, and the German nation is so named, as all and fully men. *Ger, Gar, Alth.*

Gawen, a name devised by the author of King *Arthurs* table, if it be not *Walwin*: See *Walwin*.

George, Gre. Husbandman, the same with *Agricola*, a name of speciall respect in *England* since the victorious King *Edward* the third chose S. *George* for his Patron, and the English in all encounters, and battels, used the name of Saint *George* in their cries, as the French did, *Montjoy, S. Denis*.

Gedeon, Heb. A Breaker, or Destroyer.

German, Lat. Of the same stock, True, no counterfeit, or a naturall brother, S. *Germain*, who suppressed the Pelagian heresie in *Britaine*, about the yeare 430. advanced this name in this Isle.

Gervas, Gervasius in Latin, for *Gersast*, (as some Germans conjecture) that is All sure, firme, or fast. If it be so, it is onely *Constans* translated. But it is the name of a Martyr, who suffered under *Nero* at *Millaine*, who if he were a Græcian, as his fellow martyr *Protasius* was

was, it may signifie grave and Antient, or honourable, as wrested from *Gerousius*.

Frid, Fred. *Geffrey*, *Ger.* from *Gaufred*, Joyfull peace. *Kilianus* translateth *Gaw*, Joyfull, as the French do *Gay*. That *Fred* and *Frib*, do signifie peace, is most certain, as *Fredstole*, *id est*, *Pacis cathedra*. See *Frederic*.

Gilbert, *Germ.* I supposed heretofore to signifie Gold-like-bright, as *Aurelius* or *Aurelianus*: or yellow bright, as *Flavius* with the Romans. For *Geele* is yellow in old Saxon, and still in Dutch, as *Gilvus* according to some in Latin. But because it is written in Doomsday book, *Gislebert*, I judge it rather to signifie Bright or brave pledge; for in old Saxon, *Gisle* signifieth a pledge, and in the old English booke of S. *Augustines* of *Canterbury*, sureties and pledges for keeping the peace are called *Fredgisles*. So it is a well fitting name for children which are the onely sweet pledges and pawns of love between man and wife, and accordingly called *Dulcia pignora*, and *Pignora amoris*.

Giles, is miserably disjoynted from *Ægidius*, as *Gillet* from *Ægidia*, by the French, as appears in histories by the name of the Duke of *Rollos* wife. It may seeme a Greek name, for that S. *Giles*, the first that I have read so named, was an Athenian and so drawn from *Aigidion*, that is, Little Kid, as we know *Martianus Capella* had his name in like sense; yet some no less probably fetch *Giles* from *Julius*, as *Gillian* from *Juliana*.

Godfrey, *Ger.* From *Godfred*, Gods peace, or godly; for the Danes call godlinesse *Gudfreidhed* [*Jonas Tursen.*]

Godard, *Gre.* Strength of God, or Gods-man, as *Gabriel* according to *Luther*. But I thinke

it

it rather to ſignifie Godly diſpoſition or towardneſs, for *Ard* and *Art* in the German tongue do ſignifie Towardneſs, aptneſs, or diſpoſition. As *Mainard*, powerfull diſpoſition, *Giffard*, Liberall diſpoſition, as *Largus*; *Bernard* Child-like diſpoſition, *Leonard Lionlike* diſpoſition, as *Leoninus*; *Reinard*, pure diſpoſition, as *Syncerus*. *Ard.* *Junius.* *Lipſius.* *Kilianus.*

Godwin, germ. For Win-God, converted, or Victorious in God.

Godrick. ger. Rich, or powerfull in God.

Gregory, gr. Watching, watchfull, as *Vigilantius* and *Vigilius* in the Latin.

Gryffith, Brit. Some Britans interpret it Strong-faithed.

Gruffin, Brit. If it be not the ſame with *Gryffith*, ſome do fetch from *Rufinus*, *Red*, as many other Welſh names are derived from colours.

Grimbald, ger. But truely *Grimoald*, power over anger, as *Rodoald*, power of counſell, (*Luther*) a name moſt uſuall in the old family of *Paunce-foot*.

Gwiſchard, See *Wiſchard*.

Guy, in Latin, *Guido* from the French *Guide*. A guide, leader, or director to others.

H

HAdrian, Lat. deduced from the City *Hadria*, whence *Hadrian* the Emperor had his originall. *Geſner* bringeth it from the Greek Ἀδρὸς, Groſſe or wealthy. *Ael. Spartianus.* *Hadr. in lib. vitæ ſuæ.*

Hamon, Heb. Faithfull.

Hanibal, A *Punick* name, Gracious Lord.

Hector, gr. Defender, according to *Plato*.

Henry, ger. in Latin *Henricus*. A name ſo famous

since the year 920. when *Henry* the first was Emperour, that there have been 7. Emperours, 8. Kings of *England*, 4. Kings of *France*, as many of *Spaine* of that name. But now thought unlucky in *French* Kings: when as King *Henry* the 2. was slaine at tilt, King *Henry* the 3. and 4. stab'd by two villanous monsters of mankind. If *Einric* be the originall, it signifieth ever rich and powerfull. If it be deduced from *Herric*, which the Germans use now, it is as much as Rich Lord. I once supposed, not without some probability, that it was contracted from *Honoricus*, of which name, as *Procopius* mentioneth, there was a Prince of the *Vandales*, in the time of *Honorius*, and therefore likely to take name of him, as he did from *Honor*. And lately I have found that *Fr. Phidelphus* is of the same opinion. Howsoever it hath been an ominous good name in all respects of signification.

In Epistolis.

Hengest, *Sax.* Horse-man, the name of him which led the first Englishmen into this Ile, somewhat answerable to the Greek names, *Philippe*, *Speusippus*, *Ctesippus*; his brother in like sort was called *Horsa*.

Harhold, *Sax. Luther* interpreteth it Governour or Generall of an Armie, and so would I if it were *Harwold*. But being written *Harhold* and *Herold*, I rather turne it love of the Army. For *Hold*, see *Rheinhold*. For *Hare* and *Here* that they signifie both an Armie, and a Lord, it is taken for granted: Yet I suspect this *Here*, for a Lord to come from the Latin *Herus*. See *Ethelwold*.

Hare.
Here.

Herbert, *ger.* Famous Lord, bright Lord, or Glory of the Army.

Herwin. ger. Victorious Lord, or Victor in the Army.

Harman,

Harman, or *Hermon*, *ger.* Generall of an Army, the ſame which *Strato* or *Polemarchus* in Greek: *Cæſar* turned it into *Arminius* [*Iſcudus.*] Hence the Generall Dukes are called *Hertogen*, as leaders of Armies.

Hercules, *gr.* Glory, or illumination of the aire, as it pleaſeth *Macrobius*, who affirmed it to be proper to the Sun, but hath been given to valiant men for their glory.

Hierome, *gr.* Holy name.

Hildebert, *ger.* Bright, or famous Lord. See *Maud.*

Hilary, *Lat.* Merry and pleaſant.

Howel, A Britiſh name, the originall whereof ſome Britain may finde. *Goropius* turneth it Sound or whole, as wiſely as he ſaith, Engliſhmen were called *Angli*, becauſe they were good Anglers. I rather would fetch *Hoel* from *Helius*, that is, Sun-bright, as *Coel* from *Cœlius.*

Hugh, *Aventinus* deriveth it from the German word *Hongen*, that is, ſlaſher or cutter. But whereas the name *Hugh*, was firſt in uſe among the French, and *Otfrid* in the year 900. uſed *Hugh* for Comfort, I judge this name to be borrowed thence, and ſo it is correſpondent to the Greek names *Elpidius*, and *Elpis.*

Humfrey, *germ.* for *Humfred*, Houſe-peace, a lovely and happy name, if it could turne home-warrs between man and wife into peace. The Italians have made *Onuphrius* of it in Latin.

Hubert, *Sax.* Bright forme, faire ſhape, or faire hope.

Horatio, I know not the Etymology, unleſſe you will derive it from the Greek, ὡραῖος or ὡραιὸς as of good eye-ſight.

J

Jacob, Heb. A tripper, or supplanter. Whose name because he had power with God, that he might also prevaile with men, was changed into *Israel* by God. See *Genes.* cap. 32, *Philo de nominibus mutatis.*

James. Wrested from *Jacob*, the same. *Jago* in Spanish *Jaques* in French; which some Frenchified English, to their disgrace, have too much affected.

Jasper.

Ibel, See *Ybell.*

Joachim, Heb. Preparation of the Lord.

Jeremy, Heb. High of the Lord.

Joab, Heb. Fatherhood.

John, Heb. Gratious, yet thought so unfortunate in Kings; for that *John* King of *England* well neer lost his Kingdom; and *John* King of *France* was long captive in *England*; and *John Baliol* was lifted out of his Kingdom of *Scotland*; that *John Steward* when the Kingdom of *Scotland* came unto him, renouncing that name, would be proclaimed King *Robert.* See *Ivon.*

Job, Heb. Sighing, or sorrowing.

Jordan, Heb. The river of Judgement.

Josuah, Heb. As *Jesuiah* Saviour.

Joscelin, A diminitive from *Joss* or *Justus*, as *Justulus* according to *Istebius*; but mollified from *Jostelin* in the old Netherland language, from whence it came with *Joscelin* of *Lovan*, yonger son of *Godfrey* Duke of *Brabant*, Progenitour of the honourable *Percyes*, if not the first, yet the most noble of that name in this Realme. *Nicocim* maketh it a diminitive from *Joss*,

Joſt, *Judocus*.

Joſeph, *Heb.* Encreaſing (*Philo*) or encreaſe of the Lord.

Joſias, *Heb.* Fire of the Lord.

Joſuah, *Heb.* The Lord Saviour.

Inglebert, See *Engelbert*.

Ingram, *germ.* *Engelramus* in Latin, deduced from *Engell* which ſignifieth an Angell, as *Angelo* is common in *Italy*, ſo *Engelbert* ſeemeth to ſignifie bright Angell,

Iſaac, *Heb.* Laughter, the ſame which *Gelaſius* among the Greeks.

Iſrael, *Heb.* Seeing the Lord, or prevailing in the Lord: See *Jacob*.

Julius, *gre.* Soft haired, or moſſie bearded, ſo doth *Julus* ſignifie in Greek. It was the name of *Æneas* ſon, who was firſt called *Ilus*.

Ilus erat dum res ſtetit Ilia regno.

The old Engliſhmen in the North parts turned *Julius* into *Joly*, and the unlearned Scribes of that time may ſeeme to have turned *Julianus* into *Jolanus*, for that name doth often occurre in old evidences.

Juon, is the ſame with *John*, and uſed by the Welſh, and *Sclavonians* for *John*; and in this Realme about the Conquerors time *John* was rarely found, but *Juon* as I have obſerved.

Jonathan, *Heb.* The ſame with *Theodorus*, and *Theodoſius*, that is, Gods gift.

K

KEnhelme, *Sax.* Defence of his kindred. *Helm.* *Helat*, Defence, (*Luther:*) ſo *Eadhelme*, Happy defence,

defence, *Bright-helme*, Faire defence, *Sig-helme*, Victorious defence.

Kenard, Sax. Kinde diſpoſition, and affection to his kindred.

L

Lambert, Sax. As ſome thinke, Faire-lambe, *Luther* turneth it Farre famous.

Lancelot ſeemeth a Spaniſh name, and may ſignifie a Launce, as the military men, uſe the word now for an horſeman. Some thinke it to be no ancient name, but forged by the writer of King *Arthurs* hiſtory for one of his doughty Knights.

Laurence, Lat. Flouriſhing like a Bay tree: the ſame that *Daphnis* in Greeke.

Lazarus, Heb. Lords-helpe.

Leofſtan, Sax. Moſt beloved.

Leofwin, Sax. Winlove, or to be loved, as *Agapetus*, and *Eraſmus* with the Greeks, and *Amandus* with the Latines.

Leonard, germ. Lion-like diſpoſition, as *Thymoleon* with the Greeks, or *Popularis indoles*, as it pleaſeth *Lipſius*, that is, People-pleaſing diſpoſition.

Lewis, Wrenched from *Lodowik*, which *Tilius* interpreteth, Refuge of the people. But ſee *Lodowick*.

Lewlin, Brit. Lion-like, the ſame with *Leoninus*, and *Leontius*.

Lionel, Lat. Leonellus, that is, Little-lion.

Leodegar, or *Leger, germ.* Gatherer of people, *Lipſius*

Lipſius in Poliorceticis, or, Altogether popular. *Leod.*

Leodpold, germ. Defender of people, corruptly *Leopold.* In our antient tongue, *Leod* ſignified people of one Citie, as *Leodſcrip*, was to them *Reſpublica.* The Northerne Germans have yet *Leud* in the ſame ſenſe. So *Luti*, *Lindi*, *Leuti*, and *Leudi*, as the Dialect varieth, ſignifies people. In which ſence, the Normans in the life of *Carolus Magnus*, were called *North-Leud.* The names wherein *Leod* are found, ſeeme tranſlated from thoſe Greeks names wherein you ſhall finde *Demos* and *Laos*, as *Demoſthenes*, that is, Strength of the people; *Demochares*, that is, Gratious to the people; *Demophilus*, that is, Lover of the people. *Nicodemus*, that is, Conquerour of people. *Laomedon*, that is, Ruler of people. *Laodamus*, that is, Tamer of people, &c. *Almonius lib. 3. c. 8. M. Welſerus rerum Boiarum. p. 118.*

Livin. germ. The ſame with *Amatus*, that is, Beloved [*Kilianus.*]

Luke, Heb. Riſing or lifting up.

Ludovic, germ. Now contracted into *Clovis* and *Lovis. Famous warrier*, according to that of *Helmoldus Nigellus.*

Nempe ſonat Hludo *praclarum*, Wiggh
quoque Mars eſt.

M

Madoc, Brit. from *Mad*, that is, Good in the Welſh, as *Caradoc*, from *Care*, that is, beloved. The ſame with *Agathias* in Greek [*Dict. Wallicum.*]

Mal-

Malachias, *Heb.* My messenger.

Manasses, *Heb.* Not forgotten.

Marcellus, *Lat.* *Plutarch* out of *Possidonius* deriveth it from *Mars*, as martiall and warlike, other from *Marculus*, that is, an Hammer. The latter-times turned it to *Martell* and *Mallet*, which divers took for a surname, because they valiantly did hammer and beate down their adversaries: See *Malmes.* *pag.* 54.

Marmaduc, *germ.* *Mermachtig* as some conjecture, which in old Saxon signifieth More mighty, being sweetned in sound by processe of time. A name usuall in the North, but most in former times in the noble families of *Tweng*. *Lumley*, and *Constable*, and thought to be *Valentinianus* translated.

Marke, In Hebrew signifieth High, but in Latin, according to *Varro*, it was a name at the first given to them that were borne in the moneth of March; but according to *Festus Pompeius* it signifieth a Hammer or Mallet, given in hope the person should be martiall.

Mathew, *Heb.* Gods-gift.

Martin, *Lat.* From *Martius*, as *Antoninus* from *Antonius*. Saint *Martin* the militarie Saint, Bishop of *Toures* first made this name famous among the Christians by his admirable piety.

Mercurie, *Lat.* *Quasi medius currens inter Deos & homines*, as the Grammarians Etymologize it, A mediate cursitor between gods and men.

Meredith. *Brit.* in Latin *Mereducius*.

Merric, *Brit.* in Latin *Meuricus*, I know not whether it be corrupted from *Maurice*.

Michael, *Heb.* Who is pefect? or who is like God? The French contract it into *Miel*.

Maximilian, A new name, first devised by

Fre-

Frederic the third Emperour, who doubting what name to give to his ſon and heire, compoſed this name of two worthy Romans names, whom he moſt admired, *Q. Fabius Maximus*, and *Scipio Æmilianus*, with hope, that his ſon would imitate their vertues. (*Hieronymus Gebvilerius de familia Auſtriaca.*)

Miles, *Lat.* *Milo*, which ſome fetch from *Milium*, a kinde of graine called *Millet*, as probably as *Plinie* draweth *Fabius*, *Lentulus*, *Cicero* from *Faba*, *Lens*, *Cicer*, that is, beanes, lentill, and chich peaſe. But whereas the French contract *Michael* into *Miel*: ſome ſuppoſe our *Miles* come from thence.

Moſes, *Hebr.* Drawn up.

Morgan, *Brit.* The ſame with *Pelagius* that is Seaman, if we may believe an old fragment, and *Mor* ſignifies the Sea among the Welſh: So *Marius*, *Marinus*, *Marianus*, and *Pontius* among the Latines have their name from *Mare* and *Pontus* the Sea.

Maugre, a name eftſoones uſed in the worſhipfull family of *Vavaſors*, *Malgerius*, in old hiſtories. *Quære.*

Morice, from the Latin *Mauritius*, and that from *Maurus*, A Moore, as *Syritius* from *Syrus* a Syrian. The name not of any worth in his own ſignification, but in reſpect of Saint *Maurice* a Commander in the Thebane Region martyred for the Chriſtian profeſſion under *Maximianus.*

N

Nathanael, Hebr. The gift of God, as *Theodosius, &c.*

Neale, Fre. Blackish, or swart, for it is abridged from *Nigel*, and so alwayes written in Latin records *Nigellus*, consonant to *Nigrinus*, and *Atrius* of the Latines, *Melanius* and *Melanthius* of the Græcians.

Nicholas, gre. Conquerour of the people.

Norman, drawn from the Norman nation, as Northerne-man usuall antiently in the family of *Darcy*.

Noel, French. The same with the Latin *Natalis*, given first in honour of the feast of Christs birth, to such as were then borne.

O

Odo, See *Othes*.

Oliver, A name fetched from the peace-bringing *Olive*, as *Daphnis*, and *Laurence*, from the triumphant *Lawrell*.

Osbern, Sax. House-child, as *Filius familiâs*, (*Luther.*)

Osbert, Sax. Domesticall brightnesse, or light of the family.

Osmund, Sax. House-peace.

Oswold, Germ. House-ruler or Steward: for *Wold* in old Enhlish and high Dutch, is a Ruler: but for this the Normans brought in *Le Despencer*, now *Spencer*. The holy life of Saint *Oswald* King

King of *Northumberland*, who was inceſſantly in prayer, hath given much honour to this name. See *Ethelwold.*

Othes, An old name in *England*, drawn from *Otho*, written by ſome *Odo*, and by others, *Eudo*, in Engliſh-Saxon *Odan*, and after the originall whereof, when *Suetonius* could not find, I will not ſeek. *Aventinus* maketh it *Hud*, that is, Keeper: but *Petrus Bleſenſis Epiſt.* 126. maketh it to ſignifie a Faithfull reconciler; for he writeth, *Odo, in Epiſcopum Pariſienſem conſecratus, nomen ſuis operibus interpretari non ceſſat, fidelis ſequeſter inter Deum & homines.* *Ottwell* and *Ottey* ſeeme to be nurſe-names drawn from *Othes*. *Hood.*

Owen. Lat. Audoenus, if it be the ſame with Saint *Owen* of *France*. But the Britans will have it from old King *Oneus* father in law to *Hercules*: others from *Eugenius*, that is, Noble or well borne. Certaine it is that the Countrey of *Ireland* called *Tir-Oen*, is in Latin Records, *Terra Eugenii*; and the Iriſh Prieſts know no Latin for their *Oen* but *Eugenius*, as *Rothericus* for *Rorke*. And Sir *Owen Ogle* in Latin Records, as I have been enformed, was written *Eugenius Ogle*.

Originall, May ſeeme to be deducted from the Greek *Origines*, that is, Borne in good time.

P

Pascall, Deduced from *Pascha*, the Passeover.

Patrick, *Lat.* From *Patricius*, *Quasi Patrum ciens*, A Peere or State, he which could cite his father as a man of honour. A name given first to *Senators* sons, but it grew to reputation when *Constantine* the Greek made a new state of *Patricii*, who had place before the *Præfectus Prætorio*, or Lord great Master of the house, if it may be so translated [*Zozimus.*]

Paul, *Heb.* Wonderfull or rest: But the learned *Baronius* drawing it from the Latin, maketh it Little or humble.

Paulin, From *Paul*, as *Nigrinus* from *Niger.*

Percival, Is thought at first to have been a surname, and after (as many other) a Christian name: fetched from *Percheval*, a place in *Normandy*. One by allusion made in this *Percival*, *Per se valens.*

Payn, in *Lat.* *Paganus*, exempt from militarie service, a name now out of use, but having an opposite signification to a military man, as *Scaliger* observed upon *Ausonius.*

Peter, For which as the French used *Pierre*, so our Ancestours used *Pierce*, a name of high esteeme among the Christians, since our Saviour named *Simon*, the son of *Jonas*, *Cephas* which is by interpretation a stone *Joan* 1. 1. 42. But foolewisely have some *Peters*, called themselves *Pierius.*

Peregrine, *Lat.* Strange, or outlandish.

Philebert, *Germ.* Much bright fame, or very bright and

and famous, as *Polyphemus* in Greek [*Rhenanus.*]

Philippe, gr. A lover of horses, *Philip Beroald* conceiting this his name, very clerkly proves that *Philip* is an Apostolicall name by Saint *Philip* the Apostle, a Royall name by King *Philip* King of *Macedonia*, and an Imperiall name by *Philip* the first Christian Emperour.

Posthumus, Lat. Borne after his fathers death.

Q

Quintin, Lat. From *Quintus*, the fift born, a man dignified by Saint *Quintin* of *France*.

R

Ralfe, Ger. Contracted from *Radulph*, which as *Rodulph* signifieth Helpe-counceil, not differing much from the Greek *Eubulus*.

Raymund, germ. Quiet peace, as *Hesychius* in Greek.

Randal, Sax. Corrupted from *Ranulph*, that is, Faire help.

Raphael, Heb. The physicke of God.

Reinhold, Sax. Sincere or pure love: for the Germans call their greatest and goodliest river for pureness *Rheine*, and the old English used *Hold* for love, *Holdie*, for lovely, as *Unhold*, without love: *Willeranus* useth *Hold* for favour, which

Hold. is answerable to love. I have also observed *Hold* for Firme, and once for a Generall of an armie.

Rhese. A British name, deduced as they thinke from *Rhesus* the *Thracian* King, who was (as *Homer* describeth him by his Armour,) of a Giantlike stature. But I dare not say the word implieth so much in signification: yet *Rhesi*, signifieth a Giant in the German tongue.

Richard, Sax. Powerfull and rich disposition, as *Richer*, an ancient Christian name, signified Powerfull in the Armie, or rich Lord, and was but *Herric* reversed, *Aventinus* turneth it Treasure of the Kingdom. See *Aubry*.

Bad, Red, Rod. *Robert, germ.* Famous in Counsell, for it is written most anciently *Rodbert*. *Rad, Red*, and *Rod* do signifie counsell, See *Conrad* and *Albert*. This name was given to *Rollo*, first Duke of *Normandie*, an originall Ancestour of the Kings of *England*, who was called first by the Normans and French *Rou*, whereunto, some without ground think that *Bert* was added: so that it should signifie *Rou*, the renowned. Others untruely turne it *Red-beard*, as though it were all one with *Ænobarbus* of the Latines, of *Barbarossa* of the Italians: *John Rodin* (or Pudding,) that I may give him his true English name, maketh it full wisely *Red-bard*; but I think no *Robert* which knoweth what *Bardus* meaneth, will like of it.

Frodoardi Remensis Chronic. *Roger, Ger. Ruger*, Quiet, the same with *Tranquillus* in Latin, *Frodoard* writeth it alwayes *Rottgarius*, or *Rodgarus*, so it seemeth to signifie all counsell, or strong counsell.

Rolland, Germ. Whereas it was anciently written *Rodland*, it may seeme to signifie Counsell for the Land. And the first that I find so named, was land-wardan in *France*, under *Carolus Magnus*,

Magnus againſt the Piracies of the Normans. The Italians uſe *Orland* for *Rowland* by *Metatheſis.*

Romane, *Lat.* Strong, from the Greek Ρωμη, anſwerable to *Valens.*

Ruben, *Heb.* The ſon of viſions, or a quick-ſeeing ſon. (*Philo.*)

Reinfred, *Sax.* Pure peace.

S

Salomon, *Heb.* Peaceable.

Sampſon, *Heb.* There the ſecond time.

Samuel, *Heb.* Placed of God.

Saul, *Heb.* Lent of the Lord; or as ſome will, Foxe.

Sebaſtian, *Gre.* Honourable or majeſticall, as *Auguſtus* or *Auguſtinus* among the Romans.

Sigiſmund, *germ.* Victorious peace, or victory with peace; That *Sig* ſignifieth *Victorie*, *Alfric*, *Daſipodius*, and *Luther* do all agree; yet *Hadr. Junius* turneth it Victorious or prevailing ſpeech. So *Sigward*, now *Seward*, victorious preſerver; *Sighelm*, victorious defence; *Sighere*, Conqueror of an army, or victorious Lord: and *Sigebert*; now *Sebright*, victorious fame, or fame by victory. *Sig, and Seg.*

Silveſter, *Lat.* VVood-man.

Sylvanus, *Lat.* VVood-man, or rather VVood-god. See *Walter.*

Simon, *Heb.* Obedient liſtening (*Philo.*)

Stephen, *gr.* A Crown.

Swithin, *Sax.* From the old Engliſh *Switheahn*, that is, Very high, as *Celſus* or *Exuperius* with the Romans. This name hath been taken up in honour of Saint *Swithin* the holy Biſhop of *Wincheſter* about the year 860. and called the VVeeping

VVeeping Saint *Swithin*, for that about his feast *Præsepe* and *Aselli*, rainie constellations, do arise cosmically, and commonly cause raine.

T

Theobald, Commonly *Tibald*, and *Thibald*, Gods power, as *B. Rhenanus* noteth. But certaine it is, that in our Saxon Psalter *Gentes* is alwayes translated by *Theod*, and in the English-Saxon old Annales, the English nation is often called *Engla-theod*. The same *Lipsius* in *Poliorcetieis* affirmeth to be in the ancient German Psalters. So that *Theobald* seemeth in his opinion to signifie powerfull, or bold over people. It was the common name in the family of the *Gorges*; as also in the *Butlers* of *Ireland*, and afterwards, in the *Verdons*, by reason that *Theobald Butler*, married *Rose*, the daughter and heir of that antient and noble House; whose posteritie, in regard she was so great an heire, bore her surname.

Theod.

Theodore, gre. Gods gift, now corruptly by Welsh-Britans called *Tydder*.

Theodosius, gre. The same with *Theodore*.

Theoderic, ger. Contractly *Derric* and *Terry*, with the French, Powerable, or Rich in people, according to *Lipsius*.

Theophilus, greek. A lover of God.

Thomas, Hebr. Bottomlesse deepe, or Twinne.

Timothy, gre. From *Timotheus*, Honouring God.

Tobias, Hab. The Lord is good.

Tristram, I know not whether, the first of this name

name was christned by King *Arthurs* fabler. If it be the same which the French call *Tristan*, it cometh from sorrow: for *P. Æmilius* noteth that the son of Saint *Lewes* of *France*, born in the heavy sorrowfull time of his fathers imprisonment under the Saracens, was named *Tristan* in the same respect.

Turstan, Sax. For *Trustan*, most true and trusty, as it seemeth.

V

VAlens, Lat. Puissant.

Valentine, Lat. The same.

Uchtred, germ. High counsell, used in the old family of *Raby*. From whence the *Nevilles*.

Vincent, Lat. Victorious.

Vital, Lat. He that may live a long life, like to *Macrobius*; or Lively, the same that *Zosimus* in Greek.

Vivian, Lat. The same.

Urbanus, Lat. Courteous, civill.

Urian, The same with *George*, as I have heard of some learned Danes. It hath been a common name in the family of Saint *Pier* of *Cheshire*, now extinguished.

W

WAlter, Germ. from *Waldher*, for so it is most anciently written, a Pilgrime according to

Reneccius; other make it a Wood-Lord, or a Wood-man, answerable to the name of *Silvius*, *Silvanus*, or *Silvester*. The old English called a wood, *Wald*, and an Hermite living in the woods, a *Waldbrooder*. But if I may cast my conceit, I take it to be *Herwald* inverted, as *Herric*, and *Richer*, *Winbald* and *Baldwin*. And so it signifieth Governour or Generall of an Armie, as *Hegesistratus*, See *Herman*, and *Harold*.

Waldwin, Some have interpreted out of the German tongue, a Conquerour, as *Nicholaus* and *Nicodemus*, *Victor* in Latin; but we now use *Gawen* insteed of *Walwyn*, *Architrenius* maketh it *Walganus* in Latin. But if *Walwin* was a Britan, and King *Arthurs* nephew, as *W. Malmesbury* noteth, where he speaketh of his gyant-like bones found in *Wales*, I refer the signification to the Britans.

Warin, *Jovianus libr.* 1. *de Aspiratione* draweth it from *Varro*. But whereas it is written in all Records *Guarinus*: It may seem mollified from the Dutch *Gerwin*, that is, All-victorious. See *Gertrud*.

William, *Ger.* For sweeter sound drawn from *Wilhelm*, which is interpreted by *Luther*, Much Defence, or, Defence to many, as *Wilwald*, Ruling many. *Wildred*, Much reverent feare, or Awfull. *Wilfred*, Much peace. *Willibert*, Much increase. So the French that cannot pronounce W have turned it into *Philli*, as *Phillibert*, for *Willibert*, Much brightnes. Many names wherein we have *Will*, seeme translated from the Greek names composed of πολὺς, as *Polydamas*, *Polybius*, *Polyxenus*, &c. *Helm* yet remaineth with us, and *Villi*, *Willi*, and *Pilli* yet with the Germans for *Many*. Other turne *William*, a willing

Helm, *Will*, & *Willi*.

willing defender, and ſo it anſwereth the Roman *Titus*, if it come from *Tuendo*, as ſome learned will have it. The Italians that liked the name, but could not pronounce the W, if we may believe *Geſner*, turned it into *Galeazo*, retaining the ſence in part for *Helme*: But the Italians report, that *Galeazo* the firſt Viſcount of *Millaine* was ſo called, for that many Cocks crew luſtily at his birth. This name hath been moſt common in *England* ſince King *William* the Conquerour, inſomuch that upon a feſtivall day in the Court of King *Henry* the ſecond, when Sir *William Saint John*, and Sir *William Fitz-Hamon* eſpeciall Officers had commanded that none but of the name of *William* ſhould dine in the great Chamber with them, they were accompanied with an hundred and twentie *Williams*, all Knights, as *Robert Montenſis* recordeth *Anno* 1173.

Wilfred, Sax. Much peace.

Wimund, Sax. Sacred peace, or holy peace, as *Wibert*, Holy and Bright; for *Wi*, in *Willeramus* is tranſlated *Sacer*.

Wiſchard, or *Guiſcard*, *Norm.* Wilie, and crafty ſhifter: *W. Gemiticenſis*) *Falcandus* the Italian interpreteth it *Erro*, that is, Wander. But in a Norman name I rather believe the Norman VVriter.

Wolſtan, Sax. Comely, Decent, as *Decentius*, (*Daſipodius.*)

Wulpher, Sax. Helper, the Saxon name of a King of Middle-*England*, anſwering to the Greek name *Alexias*, or rather *Epicurus*. The moſt famous of which name was a hurtfull man, albeit he had a helpfull name.

Y

Ybell, *Brit.* Contracted from *Eubulus*, Good Counſellour.

Ythell, *Brit.* Likewiſe contracted from *Euthalius*, very flouriſhing.

Z

Zachary, *Hebr.* The memory of the Lord.

Chriſtian

Christian Names of Women.

Lest Women, the most kinde sexe, should conceive unkindnesse, if they were omitted, somewhat of necessitie must be said of their Names.

Abigael, Heb. The fathers joy.
Agatha, Gr. Good, *Guth* in old Saxon.
Agnes, gr. Chaste, the French write it in Latin *Ignatia*; but I know not why.
Aletheia, gr. Verity or Truth.
Alice, germ. Abridged from *Adelix*, Noble, See *Ethelbert*. But the French make it defendresse, turning it into *Alexia*.
Anna, Heb. Gracious, or mercifull.
Arbela, Heb. God hath revenged, as some translations have it. [*Index Bibliorum.*]
Adelin, germ. Noble or descending from Nobles.
Audry, Sax. It seemeth to be the same with *Etheldred*, for the first foundresse of *Ely* Church is so called in Latin histories, but by the people in those parts, S. *Audry*. See *Etheldred*.
Amy Fr. Beloved, in Latin *Amata*, the name of the ancient King *Latinus* wife. It is written in the like sense *Amicia*, in old Records.
Anchoret, Gr. For *Anachoreta*, Solitarie liver, which retyred her self from the world to serve God.
Avice, Some observe that it is written now *Avice*,

so in former times *Hawiſia*, and in elder ages *Helwiſa*: whereupon they thinke it detorted from *Hildevig*, that is; Lady-defence, as *Lewis* is wrested from *Ledovicus* and *Ludwig*.

Aureola, *Lat.* Pretty-little golden dame.

Anſtaſe, *gr.* *Anaſtaſia*, and that from *Anaſtaſie*, as *Anaſtaſius*, given in remembrance of Chriſts glorious Reſurrection, and ours in Chriſt.

B

Barbara, *gr.* Strange; of unknown language; but the name reſpected in honour of Saint *Barbara*, martyred for the true profeſſion of Chriſtian Religion, under the Tyrant *Maximian*.

Beatrice, *Lat.* From *Beatrix*, Bleſſed.

Blanch, *Fr.* VVhite or faire.

Brigid, Contracted into *Bride*, an Iriſh name as it ſeemeth, for that the ancient *S. Brigid*, was of that Nation: the other of *Suecia* was lately canonized about 1400. *Quare.*

Bertha, *Ger.* Bright and famous. See *Albert.*

Bona, *Lat.* Good.

Benedicta, *Lat.* Bleſſed.

Benigna, *Lat.* Mild, and gentle.

C

Caſſandra, Gre. Inflaming men with love.
Catharine Gre. Pure, Chaſte.
Chriſtian, A name from our Chriſtian profeſſion, which the Pagans moſt tyrannically perſecuted, hating, as *Tertullian* writeth in his *Apologetico*, a harmeleſſe name in harmeleſſe people.
Clara, Lat. Cleare and Bright, the ſame with *Berta*, and *Claricia* in later times.
Cicely, from the Latin, *Cæcilia*, Grey-eyed.

D

Denis, See before among the names of men.
Diana, From the Greek *Dios*, that is, *Jove*, as *Jovina*, or *Joves* daughter, or Gods daughter.
Dionye, From *Diana*.
Dido, A *Phœnician* name, ſignifying a manlike woman, [*Servius Honoratus.*]
Dorothye, gre. The gift of God, or given of God.
Dorcas, gr. A Roe-buck, *Lucretius lib.* 4. noteth, that by this name, the Amorous Knights were wont to ſalute freckled, wartie, and woodden-faced wenches, where he ſaith,

Cæſia Palladion, nævoſa, & lignea Dorcas.

Douze, From the Latin *Dulcia*, that is ſweet-wenche.

Douſabel,

Douſabel, *Fr.* Sweet and faire, ſomewhat like *Glycerium*.

Douglas, Of the Scottiſh ſurname, taken from the river *Douglas*, not long ſince made a Chriſtian name in *England*, as *Jordan* from the river of that name in the holy Land, was made a Chriſtian name for men.

E

E Theldred, Noble adviſe. See *Audrey*.

Ela, See *Alice*.

Eleanor, Deduced from *Helena*, Pitifull.

Elizh. Heb. God ſaveth.

Elizabeth, *Heb.* Peace of the Lord, or quiet reſt of the Lord, the which *England* hath found verified in the moſt honoured name of our late Soveraign. *Mantuan* playing with it, maketh it *Elizabella*.

Ead, *Sax.* Drawn from *Eadith*, in which there is ſignification of happineſſe. In latter time it was written *Auda*, *Ada*, *Ida*, and by ſome *Idonea* in Latin.

Emme, Some will have to be the ſame with *Amie*, in Latin *Amata*. *Paulus Merula* ſaith, it ſignifieth a good nurſe, and ſo is the ſame with *Entrophime* among the Greeks. *Roger Hoveden* pag. 246. noteth that *Emma* daughter to *Richard* the firſt Duke of *Normandie*, was called in Saxon *Elgiva*, that is, as it ſeemeth, *Helpegiver*.

Emmet, A diminutive from *Emme*.

Eva, *Heb.* Giving life.

F

FAith.
Fortune, The ſignification well known.
Frediſwid, Sax. Very free, truly free.
Francis, See *Francis* before.
Felice Lat. Happy.
Fortitude Lat.
Florence, La. Flouriſhing.

G

GErtrud, Gr. All true, and Amiable; if *German* ſignifieth *All-man*, as moſt learned conſent, and ſo *Gerard* may ſignifie *All-hardy*. [*Althamerus.*]
Grace; the ſignification is well known.
Griſhild, Grey Lady, as *Geſie*, ſee *Maud.*
Gladuſe, Brit. From *Claudia.*
Goodhit, Sax. Contracted from Goodwife, as we now uſe *Goody*: by which name King *Henry* the firſt was nicked in contempt, as *William of Malmeſbrie* noteth.

H

HElena, Gre. Pitifull: a name much uſed in the honour of *Helena* mother to *Conſtantin*

the Great; and native of this Isle, although one only Author maketh her a Bithinian, but *Baronius* and our Historians will have her a Britaine.

Hawis, see *Avice*.

I

Jane, see *Joane*, For in 32 *Eliz. Regina*, it was agreed by the Court of the Kings Bench, to be all one with *Joane*.

Judith, *Hebr.* Praising, Confessing; our Ancestors turned it into *Juet*.

Joyce, in Latin *Jocosa*, Merry, pleasant.

Jaquet, *Fr.* From *Jacoba*: see *James*.

Jenet, a diminutive from *Joane*, as little and pretty *Joban*.

Joane, see *John*. In latter years, some of the better and nicer sort misliking *Joane*, have mollified the name of *Joane* into *Jane*, as it may seem, for that *Jane* is never found in old Records; and as some will, never before the time of King *Henry* the eight. Lately in like sort, some learned *Johns* and *Hanses* beyond the Sea, have new Christned themselves by the name of *Janus*.

Isabel, The same with *Elizabeth*; if the Spaniards do not mistake, which alwayes translate *Elizabeth* into *Isabel*, and the French into *Isabeau*.

Julian. From *Julius*, *Gilian* commonly, yet our Lawyers *lib. Assis.* 26. pag. 7. make them distinct names, I doubt not but upon some good ground.

Katha-

K

KAtharin, See *Catharin.*
Kingburgh, Sax. Strength and defence of her kindred; as *Kinnlf*, help of her kindred.

L

LEttice, Lat. Joyfulneſſe, mirth.
Lydia, Gre. Born in that region of *Aſia.*
Lora, Sax. Diſcipline, or Learning: but I ſuppoſe rather it is corrupted from *Laura*, that is, Bay, and is agreeable to the Greek name *Daphne.*
Lucia, Lat. Lightſome, Bright: a name given firſt to them that were borne when day-light firſt appeared.
Lucretia, Lat. An honourable name in reſpect of the chaſte Ladie *Lucretia*; if it, as *Lucretius*, do not come from *Lucrum*, gaine, as a good houſewife, I leave it to Grammarians. *Lucris*, a wench in *Plautus* ſeemed to have her name from thence, when as he ſaith it was *Nomen & omen quantivis pretii.*

M

Mabel. Some will have it to be a contraction of the Italians from *Mabella*, that is, My faire daughter, or maide. But whereas it is written in Deeds, *Amabilia* and *Mabilia*, I think it cometh from *Amabilis*, that is, Loveable, or Lovely.

Magdalen, Heb. Majesticall.

Margaret, gr. Commonly *Marget*, Pearle, or pretious.

Margerie. Some think to be the same with *Margaret*: others fetch it from *Marjoria*, I know not what floure.

Marie, Heb. Exalted. The Name of the blessed Virgin, who was blessed among women, because of the fruit of her wombe.

Maud, for Matild, *Germ. Matildis, Mathildis*, and *Matilda* in Latin, Noble or honourable Lady of Maides. *Alfric* turneth *Heroina* by *Hild.* So *Hildebert* was heroically famous, *Hildegard* heroicall preserver: and *Hilda* was the name of a religious Lady in the Primitive Church of *England.*

Melicent, Fr. Hony-sweet.

Meraud: Used anciently in *Cornwall*, from the pretious stone called the Emeraud.

Muriel from the Greek *Muron*, Sweet perfume.

N

NEſt, uſed in *Wales* for *Agnes*, See *Agnes*.
Nichola, See *Nicholas*.
Nicia, *Gre.* victorious.

O

OLympias, *Gre.* Heavenly.
Orabilis, *Lat.* Eaſily intreated.

P

PEnelope, *Gre.* The name of the moſt patient, true, conſtant, and chaſte wife of *Ulyſſes*, which was given to her, for that ſhe carefully loved and fed thoſe birds with purpure necks called *Penelopes*.
Pernel, from *Petronilla*, Pretty-ſtone, as *Piere* and *Perkin* ſtrained out of *Petre*. The firſt of this name was the daughter of Saint *Peter*.
Priſca, *Lat.* Ancient.
Priſcilla, A diminutive from *Priſca*.
Prudence, *Lat.* Whom the Greeks call *Sophia*, that is, Wiſedom.
Philippa, See *Philip*.

Philadelphia, *Gre.* A lover of her ſiſters and brethren.

Phillis, *Gre.* Lovely, as *Amie* in Latin.

Polyxena, *Gre.* She that will entertaine many gueſts and ſtrangers.

R

Gund.

Radegunde, *Sax.* Favourable counſell. *Hadrianus Junius* tranſlateth *Gund* Favour, ſo *Gunther* Favourable Lord, *Gunderic*, Rich, or mighty in favour, &c.

Rachel, *Heb.* A ſheep.

Rebecca, *Heb.* Fat and full.

Roſamund, Roſe of the world, or Roſe of peace. See in the Epitaphs.

Roſe, Of that faire floure, as *Suſan* in Hebrew.

S

Sabina, As chaſte and religious as a Sabine, who had their name from their worſhipping of God.

Sanchia, *Lat.* From *Sancta*, that is, holy.

Sarah, *Heb.* Ladie, Miſtreſſe, or Dame.

Scholaſtica, *Gre.* Leaſure from buſineſſe.

Suſan, *Hebr.* Lillie, or Roſe.

Siſley: See *Caſilia*.

Sophronia, Gre. Modeſt, and temperate.

Sybill, Gre. Gods counſell, other draw it from Hebrew, and will have it to ſignifie Divine Doctrine. (*Pencerus.*)

Sophia, Gre. Wiſedom; a name peculiarly applyed by the Primitive Chriſtians to our moſt bleſſed Saviour, who is the wiſedome of his Father (*Epiſtle to the Hebrews*) by whom all things were made. And therefore ſome godly men do more than diſlike it as irreligious, that it ſhould be communicated to any other.

T

Tabitha, Heb. Roe-buck.

Tameſin, or *Thomaſin*: See *Thomas.*

Theodoſia, Gr. Gods-gift.

Tace, Be ſilent, a fit name to admoniſh that ſexe of ſilence.

Temperance, Lat. The ſignification known to all.

V

Venus, Lat. Comming to all, as *Cicero* derived it, *à Veniendo*, a fit name for a good wench. But for ſhame it is turned of ſome to *Venice.* In Greeke *Venus* was called *Aphrodite*,

dite, not from the fomme of the Sea, but as *Euripides* saith, from *Aphorſune*, that is, Madfolly.

Urſula, *Lat.* A little Bear. A name heretofore of great reputation in honour of *Urſula* the *Britain* Virgin Saint, martired under Gods ſcourge *Attila* King of the *Hunns*.

W

WAlburg, Gratious, the ſame with *Eucharia* in Greek (*Luther.*) VVe have turned it into *Warburg*. Of which name there was an holy woman of our Nation, to whoſe honour the Cathedrall Church at *Cheſter* was conſecrated.

Winefrid. Sax. VVin, or get peace. If it be a *Britiſh* word, as ſome think it to be, and written *Guinfrid*, it ſignifieth Faire and Beautifull countenance. Verily *Winfred* a native of this Iſle, which preached the Goſpell in *Germany*, was called *Boniface*; but whether for his good face, or good deeds, judge you.

OTher uſuall names of women I do not call to remembrance at this time, yet I know many other have been in uſe in former ages among us, as *Dervorgild*, *Sith*, *Amphilas*, &c. And alſo *Nicholea*, *Laurentia*, *Richarda*, *Guilielma*, *Willmetta*, drawn from the names of men, in which number we yet retain *Philippa*, *Philip*, *Franciſca*, *Francis*, *Joanna*, *Jane*, &c.

Theſe

Theſe Engliſh-Saxon, German and other names may be thought as faire, and as fit for men and women, as thoſe moſt uſuall *Prænomina* among the Romans; *Aulus*, for that he was nouriſhed of the gods; *Lucius* for him that was born in the dawning of the day; *Marcus* for him that was borne in March; *Manius* for him that was born in the morning, *Cneus* for him that had a wart; *Servius* for him that was borne a ſlave; *Quinctius* for him that was fift born, &c. And our womens names more gratious than their *Rutilia*, that is, Red-head; *Cæſilia*, that is, Grey-eyed, and *Caia* the moſt common name of all among them (ſignifying Joy:) for that *Caia Cæſilia* the wife of King *Tarquinius Priſcus* was the beſt diſtaffe-wife and ſpinſter among them.

Neither do I think in this compariſon of names, that any will prove like the Gentleman, who diſtaſting our names, preferred King *Arthur*'s age before ours, for the gallant, brave, and ſtately names then uſed; as ſir *Orſon*; ſir *Tor*; ſir *Quadragan*; ſir *Dinadan*; ſir *Launcelot*, *&c.* which came out of that forge, out of the which the Spaniards forged the haughty and lofty name *Traquitantos* for his Giant, which he ſo highly admired, when he had ſtudied many dayes and odde houres, before he could hammer out a name ſo conformable to ſuch a perſon, as he in imagination then conceited.

Surnames.

SUrnames given for difference of families, and continued as hereditary in families, were uſed in no nation anciently, but among the Romans; and that after the league of union with the *Sabines*: for the confirmation whereof, it was covenanted, that the *Romans* ſhould prefixe *Sabine* names before their own, and likewiſe the *Sabines Roman* names. At which time *Romulus* took the *Sabine* name of *Quirinus*, becauſe he uſed to carrie a *ſpeare*, which the *Sabines* called *Quiris*. Theſe afterward were called *Nomina Gentilitia*, and *Cognomina*; as the former were called *Prænomina*. The *French* and we termed them *Surnames*, not becauſe they are names of the Sire, or the father, but becauſe they are ſuper-added to Chriſtian names, as the Spaniards call them *Renombres*, as *Renames*.

The *Hebrewes* keeping memorie of their Tribe, uſed in their Genealogies in ſtead of *Surnames*, the name of their father with *Ben*, that is, Son, as *Melchi Ben-Addi*; *Addi Ben-Coſam*; *Coſom Ben Elmadam*, *&c.* So the *Gracians*. Ἴκαρος τῦ Δαιδάλυ, *Icarus* the ſon of *Dedalus*; *Dedalus* the ſon of *Eupalmus*; *Eupalmus* the ſon of *Metion*.

The like was uſed among our anceſtors the Engliſh, as *Ceonred*, *Ceolwalding*, *Ceoldwald Cuthing*, *Cuth*, *Cuthwining*; that is, *Ceonred* ſon of *Ceolwald*; *Ceolwald* ſon of *Cuth*, *Cuth* ſon of *Cuthwin*, &c. And to this is obſerved by *William* of *Malmesburie*, where he noteth that the ſon of *Eadgar* was called *Eadgaring*, and the ſon of *Edmund*, *Edmunding*. Lib. primo

The Britans in the ſame ſence with *Ap* for *Mab*; as *Ap Owen*

Owen; *Owen Ap Harry*; *Harry Ap Rheſe*, as the Iriſh with their *Mac*; as *Donald Mac Neale*; *Neale Mac Con*; *Con Mac Dermott*, &c. And the old Normans with *Fitz* for *Filz*, as *John Fitz-Robert*; *Robert Fitz Richard*; *Richard Fitz-Raph* &c. The Arabians only as one learned noteth, uſed their fathers names without their own forename, as *Aven-Pace*; *Aven-Rois*; *Aven Zoar*, that is the ſon of *Pace*, *Rois*, and *Zoar*; As if *Pace* had a ſon at his circumciſion named *Haly*, he would be called *Aven Pace*, concealing *Haly*; but his ſon, howſoever he were named, would be called *Aven-Haly*, &c. So Surnames paſſing from father to ſon, and continuing to their iſſue, was not anciently in uſe among any people in the world. *Scal. de cauſis ling. Lat.*

Yet to theſe ſingle Names were adjoyned oftentimes other names, as *Cognomina*, or *Sobriquetts*, as the *French* call them; and By-names, or Nick-names, as we terme them, if that word be indifferent to good and bad, which ſtill did die with the bearer, and never deſcended to poſterity. That we may not exemplifie in other nations (which would afford great plenty,) but in our own; King *Eadgar* was called the Peacable; king *Ethelred* the Unready; King *Edmund* for his Valour, *Iron-ſide*; King *Harold* the Hare-foote; *Eadric* the *Streona*, that is, the Getter or Streiner; *Siward* the *Degera*, that is, the Valiant; King *William* the firſt, Baſtard; King *William* the ſecond *Rouſe*, that is, the Red; King *Henry* the firſt *Beauclarke*, that is, Fine Scholler: ſo in the houſe of *Anjou*, which obtained the Crown of *England*; *Geffrey* the firſt Earl of *Anjou* was ſurnamed *Griſogonel*, that is Grey-cloake; *Fulco* his ſon *Nerra*; his grand-child *Rechin*, for his extortion. Againe, his grand-child *Plantagenet*, for that he ware commonly a broome-ſtalke in his bonnet. His ſon *Henry* the ſecond, King of *England*, *Fitz-Empreſſe*, becauſe his mother was Empreſſe; his ſon King *Richard* had for ſurname *Cœur de Lion*, for his Lion-like courage, as *John* was called *Sans-terre* that is, Without land: So that whereas theſe names were never taken up by the ſon, I know not why any ſhould think *Plantagenet* to be the ſurname of

the Royall Houſe of *England*, albeit in late years many have ſo accounted it. Neither is it leſſe ſtrange, why ſo many ſhould thinke *Theodore* or *Tydur*, as they contract it, to be the ſurname of the Princes of this Realme ſince King *Henry* the ſeventh: For albeit *Owen ap Meredith Tydur*, which married *Katherine* the daughter of *Charles* the fixt King of *France*, was grandfather to King *Henry* the ſeventh, yet that *Tydur* or *Theodore* was but the Chriſtian name of *Owens* grandfather. For *Owens* father was *Meredith ap Tydur*, *ap Grono*, *ap Tydur*, who all without Surnames iterated Chriſtian names, after the old manner of the *Britaines*, and other nations heretofore noted, and ſo lineally deduced his pedegree from *Cadwallader* King of the *Britans*, as was found by Commiſſion directed to *Griffin ap Lewellin*; *Gitten Owen*, *John King*, and other learned men both Engliſh and Welch in the ſeventh year of the ſaid King *Henry* the ſeventh.

Likewiſe in the line Royall of *Scotland*, *Milcolme*, or *Malcome* was ſurnamed *Canmore*, that is, Great head; and his brother *Donald*, *Ban*, that is, white: *Alexander* the firſt, the Proud, *Malcolme* the fourth, the Virgin, *William* his brother the Lion. As amongſt the Princes of *Wales*, *Brockvail Schitrane*, that is, *Gaggtothed*; *Gurind Barmbtruch*, that is, Spade-bearded, *Elidir Coſcorvaur*, that is, *Heliodor* the Great houſe-keeper; and ſo in *Ireland*, *Murogh Duff*, that is, Blacke: *Roo*, that is, Red: *Nemoliah*, that is full of wounds: *Ban*, that is, white: *Ganeloc*, that is, Fetters: *Reogh* Brown; *Moyle*, Bald.

To ſeek therefore the ancient Surnames of the Royall, and moſt ancient families of *Europe*, is to ſeek that which never was. And therefore greatly are they deceived which thinke *Valoys* to have been the ſurname of the late French Kings; or *Borbon* of this preſent King, or *Habsburg*, or *Auſtriac* of the Spaniſh King; or *Steward* of the late Kings of *Scotland*, & now of *Britaine*; or *Oldenburg* of the Daniſh; For (as all know that have but ſipped of Hiſtories) *Valoys* was but the Appenage and Earledome of *Charles* yonger

ſon

ſon to *Philip*, the ſecond, from whom the late Kings deſcended: ſo *Borbon* was the inheritance of *Robert* a yonger ſon to *S. Lewes*, of whom this King is deſcended: *Habsburg* and *Auſtria* were but the old poſſeſſions of the Emperours and Spaniſh Kings progenitors. *Steward* was but the name of office to *Walter*, who was high Steward of *Scotland*, the progenitor of *Robert* firſt King of Scots of that family, and of the King our Soveraign. And *Oldenburg* was but the Earldom of *Chriſtian* the firſt *Daniſh* King of this family, elected about 1448. But yet *Plantagenet*, *Steward*, *Valois*, *Borbon*, *Habsburg*, &c. by preſcription of time have prevailed ſo far, as they are now accounted ſurnames. But for ſurnames of Princes, well ſaid the learned *Mercus Salon de Pace. Reges cognomine non utuntur, eorum cognomina non ſunt neceſſaria, prout in aliis inferioribus, quorum ipſa cognomina agnationum ac familiarum memoriam tutantur.* *Taurina conſtitutiones.*

About the year of our Lord 1000. (that we may not minute out the time) ſurnames began to be taken up in France, as may ſeem by this ſpeciall inſtance. * *Theodoret Roy de la France Orientale, aſſembler groſſe Armee pour paſſer en la Greece, & juſques a Conſtantinople, mener guerre a l'Empereur Juſtinian, n'ayant autre querelle a luy que de ce, qu'entre ſes autres tiltres par ſes Chartres, &c. il mettoit celuy de France, ſelon l'ancienne façon des Romains, qui prenoient pour ſe honorer les ſurnoms des nations & peuples qu'ils avoient vaincus ou ſoubmis, &c.* But not in England till about the time of the Conqueſt, or elſe a very little before, under King *Edward* the Confeſſour, who was all Frenchified. And to this time do the Scottiſh men alſo referre the antiquity of their ſurnames, although *Buchanan* ſuppoſed that they were not in uſe in *Scotland* many years after.

* Recueil des Rois de France par J. du Tillet p. 250.

Vita Milcolumbi.

Yet in *England* certain it is, that as the better ſort, even from the Conqueſt by little and little took ſurnames, ſo they were not ſetled among the common people fully, until about the time of King *Edward* the ſecond: but ſtill varied according to the fathers name, as *Richardſon*, if his father were *Richard*; *Hodgeſon*, if his father were *Roger*, or in ſome

ſome other reſpect; and from thenceforth began to be eſtabliſhed, (ſome ſay by ſtatute,) in their poſteritie.

Perhaps this may ſeem ſtrange to ſome Engliſhmen and Scottiſhmen, who like the Arcadians think their ſurnames as antient as the Moon, or at the leaſt to reach many an age beyond the conqueſt. But they which thinke it moſt ſtrange (I ſpeak under correction,) I doubt they will hardly find any ſurname, which deſcended to poſterity before that time: Neither have they ſeene (I fear) any deed or donation before the Conqueſt, but ſubſigned with croſſes and ſingle names, without ſurnames in this manner in *England*; + *Ego Eadredus confirmavi.* + *Ego Edmundus corroboravi.* + *Ego Sigarius concluſi.* + *Ego Olſtanus conſolidavi, &c.* Likewiſe for *Scotland*, in an old book of *Dureſme* in the Charter, whereby *Edgare* ſon of King *Malcolme* gave lands neer *Coldingham* to that Church, in the year 1097. the Scottiſh Noblemen witneſſes thereunto, had no other ſurnames than the Chriſtian names of their fathers: For thus they ſigned, S + *Gulfi filii Meniani*, S + *Culverti filii Donecani*, S + *Olavi filii Oghe, &c.* As for my ſelf, I never hitherto found any hereditary ſurname before the Conqueſt, neither any that I know: and yet both I my ſelf and divers, whom I know, have pored and puſſled upon many an old Record and Evidence to ſatisfie our ſelves herein: and for my part I will acknowledge my ſelf greatly indebted to them that will clear this doubt.

1. *Signum.*

Surnames in England not in uſe before the Norman Conqueſt.

But about the time of the Conqueſt, I obſerved the very primary beginning, as it were of many ſurnames, which are thought very ancient, when as it may be proved that their very lineall Progenitors bare other names within theſe ſix hundred yeares. *Mortimer* and *Warren* are accounted names of great antiquitie, yet the father of the firſt *Roger* ſurnamed *de Mortimer*, was *Walterus de Sancto Martino*, which *Walter* was brother to *William*, who had aſſumed the ſirname *de Warrena*. He that firſt took the ſirname of *Mowbray* (a familie very eminent and noble) was *Roger* ſon of *Nigel de Albani*; which *Nigel* was brother to *William de Albani*

[*Vide Hiſt. Norm. Script. p.* 313. *A. & p.* 378. *C.*]

Albani progenitor to the antient Earles of *Arundell*. He that first took the name of *Clifford* from his habitation, was the son of *Richard*, son of *Puntz* a noble Norman, who had no other name. The first *Lumley* was son of an ancient Englishman called *Liwulph*. The first *Giffard*, from whom they of *Buckingham*, the Lords of *Brimesfield*, and others descended, was the son of a Norman called *Osbert de Bolebec*. The first *VVindsor*, descended from *VValter* the son of *Otherus Castellan* of *VVindsor*. The first who took the name of *Shirley*, was the Son of *Sewall* descended from *Fuleher* without any other name. The first *Nevill*, (of them which are now) from *Robert* the son of *Maldred*, a branch of an old English familie, who married *Isabel* the daughter and heir of the *Nevils*, which came out of *Normandy*. The first *Lovel* came from *Gonel de Percevalt*, The first *Montacute* was the son of *Drogo Juvenis*, as it is in Record. The first *Stanley* of the now Earls of *Derby*, was likewise son to *Adam de Aldeleigh*, or *Audley*, as it is in the old Pedegree in the Eagle tower of *Latham*. And to omit others, the first that took the name of *de Burgo*, or *Burk* in *Ireland*, was the son of an Englishman called *VVilliam Fitz Aldelme*; as the first of the *Giraldines* also in that Countrey was the son of an Englishman called *Girald* of *Windsor*. In many more cold I exemplifie, which shortly after the conquest took these surnames, when either their fathers had none at all, or else most different, whatsoever some of their posterity do overween of the antiquity of their names, as though in the continuall mutability of the world, conversion of states, and fatall periods of Families, five hundred years were not sufficient antiquitie for a Family or name, when as but very few have reached thereunto.

L. Devenimen Gemiticensis.

Recor. regni Hiberniæ.

Grialdus Cambrensis.

In that authenticall Record of the Exchequer called *Domesday*, surnames are first found, brought in then by the Normans, who not long before first took them: but most noted with *De*, such a place, as *Godefridus de Mannevilla*; *A. de Grey*; *Walterus de Vernon*, *Robert de Oily*, now *Doyly*; *Albericus de Vere*; *Radulphus de Pomerey*; *Goscelinus de Dive*.

Robertus

Robertus de Buſle, Guilielmus de Moiun; R. de Braioſe; Rogerus de Lacy; Giſlebertus de Venables; or with *Filius*, as *Ranulphus filius Aſculphi, Guilielmus filius Osberni, Richardus filius Giſleberti*; er elſe with the name of their office, as *Eudo Dapifer: Guil. Camerarius; Hervaus Legatus; Giſlebertus Cocus; Radulphus Venator*: but very many with their Chriſtian names onely, as *Olaff, Nigellus, Euſtachius, Baldricus*, with ſingle names, are noted laſt in every ſhire, as men of leaſt account, and as all, or moſt underholders ſpecified in that Book.

Vide Politianum. Miſcell. lib. 32.

But ſhortly after, as the Romans of better ſort had three names according to that of *Juvenal*, *Tanquam habeas tria nomina*, and that of *Auſonius*, *Tria nomina nobiliorum*: So it ſeemed a diſgrace for a Gentleman to have but one ſingle name, as the meaner ſort, and baſtards had. For the daughter and heir of *Fitz Hamon* a great Lord, (as *Robert* of *Gloceſter* in the Librarie of the induſtrious Antiquary Maſter *John Stow* writeth,) when King *Henry* the firſt would have married her to his baſe ſon *Robert*, ſhe firſt refuſing anſwered;

It were to me a great ſhame,
To have a Lord withouten his twa name.

Whereupon the King his father gave him the name of *Fitz Roy*, who after was Earl of *Gloceſter*, and the onely worthy of his age in England.

To reduce ſurnames to a Methode, is matter for a *Ramiſt*, who ſhould haply finde it to be a *Typocoſmie*? I will plainly ſet down from whence the moſt have been deduced, as far as I can conceive, hoping to incurre no offence herein with any perſon, when I proteſt in all ſinceritie, that I purpoſe nothing leſſe than to wrong any whoſoever. The end of this ſcribling labour tending onely to maintain the honour of our names againſt ſome Italianated, who admiring ſtrange names, do diſdainfully contemn their own country names, which I doubt not but I ſhall effect with the learned and judicious, to whom I ſubmit all that I ſhall write.

The

The moſt ſurnames in number, the moſt ancient, and of beſt account, have been locall, deduced from places in *Normandie*, and the countries confining, being either the patrimoniall poſſeſſions, or native places of ſuch as ſerved the Conqueror, or came in after out of *Normandy*, as *Mortimer, VVarren, Albigny, Percy, Gournay, Devereux, Tankervil, Saint Lo, Argentine, Marmion, Saint Maure, Bracy, Maigny, Nevill, Ferrers, Harecourt, Baskervile, Mortaigne, Tracy, Beauſo, Valoyns, Cayly, Lucy, Monfort, Bonvile, Bovil, Auranch* &c. Neither is there any village in *Normandy*, that gave not denomination to ſome family in *England*; in which number are all names, having the French *De, Du, Des, De la* prefixt, and beginning or ending with *Font, Fant, Beau, Sainct, Mont, Bois, Aux, Eux, Vall, Vaux, Cort, Court, Fort, Champ*, and *Vil*, which is corruptly turned in ſome into *Feld*, as in *Baskerfeld, Somerfeld, Dangerfeld, Trublefeld, Greenfeld, Sackefeld*; for *Baskervil, Somervil, Dangervil, Turbervil, Greenevil, Sackvil*: and in others into *Well*, as *Boſwell* for *Boſſevil, Freſhwel* for *Freſhvil*. As that I may note in paſſage, the *Polonian* Nobility take their names from places adding *Skie* or *Ki* thereunto. *Mart. Cromarus.*

Out of places in *Britaine* came the Families of *Saint Aubin, Morley, Dinant*, lately called *Dinham*; as alſo of *Dele, Balun, Conqueſt, Valtort, Laſcells, Bluet*, &c.

Out of other parts of *France* from places of the ſame names, came *Courtney, Corby, Bollein, Crevecuer, Saint Leger, Bohun, Saint George, Saint Andrew, Chaworth, Sainct Quintin, Gorges, Villiers, Cromar, Paris, Reims, Creſſy, Fienes, Beaumont, Coignac, Lyons, Chalons, Chaloner, Eſtampes*, or *Stampes*, and many more.

Out of the Netherlands came the names of *Lovaine, Gaunt, Ipres, Bruges, Malines, Odingſels, Tournay, Doway, Buers, Beke*; and in later ages *Dabridgecourt, Robſert, Many, Grandiſon*, &c.

From places in *England* and *Scotland* infinite likewiſe. For every town, village, or hamlet hath afforded names to Families, as *Derbyſhire, Lancaſhire*, (do not look that I

shou'das the *Nomenclators* in old time marshall every name according to his place) *Essex*, *Murray*, *Clifford*, *Stafford*, *Barkley*, *Leigh*, *Lea*, *Hastings*, *Hamleton*, *Gordon*, *Lumley*, *Douglas* *Booth*, *Clinton*, *Heydon*, *Cleydon*, *Hicham*, *Henningham*, *Popham*, *Ratcliffe*, *Markham*, *Seaton*, *Framingham*, *Pagrave*, *Cotton*, *Carie*, *Hume*, *Poinings*, *Goring*, *Prideaux*, *Windsor*, *Hardes*, *Stanhope*, *Sydenham*, *Needeham*, *Dimoc*, *Winnington*, *Allington*, *Dacre*, *Thaxton*, *Whitney*, *Willoughby*, *Appeley*, *Crew*, *Knivetem*, *Wentworth*, *Fanshaw*, *Woderington*, *Manwood*, *Fetherston*; And lastly, *Penruddocke*, *Tremaine*, *Trevoire*, *Killigrew*, *Roscarrec*, *Carminow*, and most families in *Cornewall*, of whom I have heard this Rythme:

By Tre, Ros, Pol, Lan, Caer, *and* Pen,
You may know the most Cornish men.

Which signifie a town, a heath, a poole, a Church, a castle or citie, and a foreland, or promontory.

In like sort many names among the Romans were taken from places, as *Tarquinius*, *Gabinus*, *Volscius*, *Vatinius*, *Norbanus*, from *Tarquini*, *Gabii*, *Volsci*, *Vatia*, *Norba*, towns in *Italie*, *Sigonius* and other before him have observed; and likewise *Amerinus*, *Carrinas*, *Mecenas*, as *Varro* noteth. So *Ruricius*, *Fonteius*, *Fundanus*, *Agellius*, *&c.* Generally, all these following are locall names, and all which have their beginning or termination in them, the significations whereof, for the most part, are commonly known. To the rest now unknown, I will adjoyne somewhat briefly out of *Alfricus* and others, reserving a more ample explication to his proper place.

Abent.

A Bent. A ſteep place.
Aker, drawn from the Latine *Ager.*
Ay, vide *Eye.*

B

Bac, *French*, A Ferry.
Bach, the ſame which *Bec* a river, [*Munſter.*]
Bane A Bathe.
Bancke.
Barne.
Barrow, vide *Burrow.*
Bathe.
Bache.
Beame, A Trunck, or ſtocke of a treee.
Beake or *Bec* (as *Bach*) uſed in the North.
Bent, A place where ruſhes grow.
Bearne, A Wood. *Beda lib. 4. cap. 2.*
Berton or *Barton.*
Berry. A Court. Others make it a hill from the Dutch word, *Berg*, ſome take it to be the ſame with *Burrew*, and onely varied in dialect.
Beorh, *Acervus*, as Stane Beorh, *Lapidum acervus.*
Biggin, a building.
Bold, from the Dutch *Bol*, a Fenne.
Bye, From the Hebrew *Beth*, an habitation. (*Alfricus.*
Bois, *Fr.* A Wood.
Borrough, From the Latin *Burgus*, a fortified place or defence, pronounced in the South parts *Bury*, in other *Burgh* & *Brough*, and often *Berry* and *Barrow. Alfricus.*
Borne, or *Burne*, a river.
Bottle, An houſe, in the north parts. *Alfricus* turneth it *Ædes*, and *Ædilis*, Bottleward.
Booth.
Bridge.
Brome-field.
Brunn, A fountaine from *Burne.*
Brieur, *Fr.* An Heath.
Brough, See *Burrough.*
Bury, See *Burrow.*
Burgh, See *Burrowgh.*
Burne, vide *Borne.*
Buſh.
Buts.

C

Caer, Brit. a fortified place or Citie.
Campe.
Capell, the ſame with Chapell.
Car, A low waterie place where Alders do grow, or a pool.
Carnes, the ſame with ſtones.
Caſtell.
Caſter, Cheſter, Ceſter, Chaſter, the ſame varied in Dialect, a Citie or walled place derived from *Caſtrum.*
Cave.
Church.
Chanel.
Chapell.
Chaſe.
Cley, or *clay.*
Cove, a ſmall creeke.
Cliffe, and *cleve.*
Clough, a deep deſcent between hills.
Cob, a forced harbour for ſhips, as the Cob of *Linne* in Dorſetſhire.
Cope, The top of a high hill.
Combe, a word in uſe both in *France* and *England* for a valley between two high hills. *Nicotius.*
Cote.
Courte.
Coverte, French a ſhadowed place or ſhade.
Cragge.
Creeke.
Craſio, Tranſlated dy *Abbo Floriacenſis* in *Prædium*, a Farme. Our Anceſtors would ſay proverbially of a very poor man, that *He had ne Toft ne Croft.*

D

Croſſe.
Dale.
Delle, a dike.
Dene, A ſmall valley contrary to *Doun.*
Deepes.
Derne, See *Terne.*
Ditch, or Diſh.
Dike.
Dook.
Don, corruptly ſometime for Ton, or Town.
Don, and *Doun*, all one, varied in pronuntiation, a high hill or Mount. [*Alfricus.*]

E

Efter, A walke.
Ende.
Ey, a watery place as the Germans uſe now *Aw. Ortellius. Alfricus* tranſlateth *Amnis*, into *Ea* or *Eye.*

Farm

F

Farme.
Field.
Fell, Sax. Craggs, barren & ſtony hils.
Fenn.
Fleet, a ſmall ſtreame.
Fold.
Ford.
Forreſt.
Foote.
Font, or *Funt*, a ſpring.
Frith, a plaine amiddeſt woods: but in *Scotland* a ſtreight betweene two lands, from the Latin *Fretum.*

G

Garner, a great granary.
Garden.
Garth, A yard.
Gate.
Gill, A ſmall water.
Glin, Welſh, A dale.
Gorſt, Buſhes.
Grange, Fr. A barne (*Nicotius.*)
Grave, A ditch or trench or rather a wood, for in that ſence I have read *Grava* in old deeds.
Gravet, The ſame with *Grove.*
Greene.
Grove.

Hale, or *Haule*, from the Latin *Aula*, in ſome names turned into *All.*
Ham, *Manſio* [*Beda*] which we call now Home, or houſe often abridged into *Am.*
Hatch.
Hawgh, or *Howgh*, A greene plot in a valley, as they uſe it in the North
Hay, Fr. A hedge.
Head, and *Heneth*, a Foreland, Promontory, or high place.
Headge.
Heath.
Herſt, See *Hurſt.*
Herne, Sax. A houſe. *Beda*, who tranſlates *Whithern*, *Candidâ caſa.*
Hith, A Haven, [*Alfricus.*]
Hide, ſo much land as one plough can plow in a year.
Hill, Often in compoſition changed into *Hull* and *Ell.*
Holme, Plaine graſſie ground upon water ſides or in the water.
Holt, A wood, *Nemus*, [*Alfricus.*]
Hold, A tenement or the ſame with *Holt.*

Hope, The ſide of an hill, but in the North, a low ground amidſt the tops of hils.
How, or *Hoo*, an high place.
Horn, ſee *Hurn*.
Houſe.
Hull, ſee *Hill*.
Hunt.
Hurne, or *Hyrn*. A corner *Alfricus*.
Hurſt, or *Herſt*, a wood.

I

Ing, A meadow or low ground, [*Ingulphus*] and the Danes ſtill uſe it.
Iſle, or Ile.

K

Kay, A landing place, a wharfe, the old Gloſſary *Kaii*, *Cancelli*.
Kap.
Knoll, The top of a hill.
Kyrk, a Church, from the Greek *Kuriace*, that is, the Lords houſe.

L

Lade, a word uſuall in the Fenns) Paſſage of waters, *Aquæductus* in the old Gloſſarie is tranſlated *Water-lada*.
Lake.
Land.
Lane.
Lath, a Barne among them of Lincolnſhire.
Laund, a plaine among trees.
Law, a hill, in uſe among the hither Scottiſhmen.
Le, *Brit*. a place.
Ley, and *Leigh*, the ſame, or a paſture.
Ley, *Brit*. a place.
Lode, ſee *Lade*.
Lock, a place where rivers are ſtopped, or a lake, as the word is uſed in the North parts.
Loppe, *Salebra*, an uneven place which cannot be paſſed without leaping.
Lound, the ſame with *Laund*.

M

March, a limit, or confines.
Market.
Meade.
Meadow.
Mees, Medowes.
Mere.
Meſnill, or *Menill*, in Norman French, a manſion houſe.
Merſh.
Mill,
Myne.
Minſter, contracted from *Monaſtery*, in the north, *Mouſter*, in the South *Miſter*.

More,

More.
Moſſe.
Mote.
Mouth, Where a river falleth into the Sea, or into another water.

N

Neſſ, a promontory, for that it runneth into the Sea as a noſe.
Nore, The ſame with North.

O

Orchard.
Over, and contractly, *Ore.*

P

Pace.
Parke.
Pen, *Brit.* the top of an hill, or mountaine.
Pitts.
Place.
Plat, *Fr.* Plaine ground.
Playn.
Pole.
Pond.
Port.
Pownd.
Prey, *Fr.* a Meddow.
Prindle, The ſame with Croft.

Q

Quarry.

R

Royke.
Ridge, and *Rig.*
Ring, an encloſure.
Road.
Row, *Fr.* a ſtreet, *Raw* in the North.
Ror, *Brit.* a heath.
Ry, *Fr.* from *Rive*, a ſhore, coaſt, or bank.
Rill, a ſmall brook.
Rithy, *Brit.* from *Rith*, a ford.

S

Sale, *Fr.* a Hall, an entrance (*Junius.*)
Sand, or *Sands.*
Scarr, a craggy, ſtony hill.
Sett, Habitation or ſeate, *Ortelius.*
Schell, a ſpring: See *Skell.*
Shaw, Many trees neer together, or ſhadow of trees.
Shallow.
Sheal, a cottage, or ſhelter: the word is uſuall in the waſtes of *Northumberland*, and *Cumberland.*
Shore.
Shot, or *Shut*, a Keep (*Munſter.*)
Skell, a Well in the old northerne Engliſh.
Slade.
Slow, a miry foule place.
Smeth, a ſmoothe plain field, a word uſuall in *Norfolke*, and *Suffolke.*
Sole, a Poole.
Spir, *Pyramis*, a ſhaft to the old Engliſh, or ſpire ſteeple.

Spring.

Spring.
Stake.
Strand, a banke of a river.
Suret.
Stroad, *Strond*: as ſome doe thinke, the ſame with *Strand.*
Stable, as *Stale.*
Stale, and *Staple*, the ſame, a ſtorehouſe.
Staple, a mart town for merchandiſe.
Sted, from the Dutch *Stadt*, a ſtanding place, a ſtation.
Steeple.
Stey, a bank (*Alfricus.*)
Stige, or ſtie, a foot-path.
Stile.
Stock.
Stoke, the ſame with *Stow.*
Stone, or *Stane.*
Stow, a place (*Alfricus.*)
Straight, a vale along a river.
Syde.

T

Temple.
Tern, or *Dern*, a ſtanding poole, a word uſuall in the North.
Thorn.
Thorp, from the Dutch: *Dorpe*, a village.
Thurn, a tower: *Ortelius.*
Thwait, a word onely uſed in the north, in addition of Towns: Some take it for a paſture from the Dutch *Hwoit.*
Toft, a parcell of ground where there hath been a houſe: but for *Toft* and *Croft*, enquire of Lawyers.
Tor, a high place, or tower.
Tre, *Britiſh* from *Treſ* a Town.
Trench.
Tree.

V

Vale, a Valley.
Vaulx, the ſame in French.
Upp.
Under.

W

Wald, a Wood; the ſame with *Wild.*
Wall.
Ware, or *Wear.*
Wark, or *Werk*, a worke or building.
Warren.
Waſt, a deſart or ſolitary place.
Waſh.
Wath, a foord; a word uſuall in *Yorkſhire.*
Water.
Way.
Wick, and *Wich*, i. ſhort, the

the curving or reach of a River, or the Sea: *Junius Rhenanus*: But our *Alfric*, and ſo *Tillius* maketh it a Caſtle, or little Port.

Wich, (i Long) a ſalt ſpring.
Well.
Wild.
Would, Hils without wood.
Wood.
Worth, antiently *Werth* and *Weorthid*: *Alfricus* makes it *Prædium*, a poſſeſſion or Farme: *Abbo* tranſlateth it a court or place: *Killianus* a Fort and an Iſle.

Y

Yard.
Yate, or *Yates.*

At a word, all which in Engliſh had *Of* ſet before them, which in Cheſhire and the North was contracted into *A*, as *Thomas a Dutton*, *John a Standiſh*, *Adam a Kirby*, and all which in Latin old Evidences have had *De* prefixed, as all heretofore ſpecified, were borrowed from places. As thoſe which had *Le* ſet before them, were not at all locall, but given in other reſpects, As *Le Marſhall*, *Le Latimer*, *Le Deſpencer*, *Le Scroope*, *Le Savage*, *Le Vavaſour*, *Le Strange*, *Le Norice*, *Le Eſcrivan*, *Le Blund*, *Le Molineux*, *Le Bret*. As they alſo which were never noted with *De* or *Le*, in which number I have obſerved, *Giffard*, *Baſſet*, *Arundel*, *Howard*, *Talbot*, *Bellot*, *Bigot*, *Ragot*, *Taileboiſe*, *Talemach*, *Gervon*, *Lovell*, *Lovet*, *Forteſcu*, *Pancevot*, *Tirell*, *Blund* or *Blunt*; *Biſſet*, *Bacum*, *&c.* And theſe diſtinctions of locall names with *De*, and other with *Le*, or ſimply, were religiouſly obſerved in Records untill about the time of King *Edward* the fourth.

Neither was there, as I ſaid before, or is there any Town, Village, Hamlet, or place in *England*, but hath made names to Families; ſo that many names are locall which doe not ſeeme ſo, becauſe the places are unknown to moſt men, and all known to no one man: as who would imagin *Whitegift*, *Powlet*, *Bacon*, *Creping*, *Alſhop*, *Tirwhit*, *Antrobus*, *Heather*, *Hartſhorne*, and many ſuch like to be locall names? and yet moſt certainly they are.

Many alſo are ſo changed by corruption of ſpeech, an altered ſo ſtrangely to ſignificative words by the common ſort, who deſire to make all to be ſignificative, as they ſeem nothing leſſe than locall names; as *Wormwood, Inkepen, Tiptown, Moone, Manners, Drinkewater, Cuckold, Goddolphin, Hurleſtone, Waites, Smalbacke, Loſcotte, Devill, Neithermil, Bellowes, Filpot, Wodill, &c.* for *Ormund, Ingepen, Tiptoft, Mohune, Manors, Derwentwater, Coxwold, Godalchan, Hudleſtone, Thwaits, Smalbach, Luſcot, D'avill*, or *D'Eivill, Nettervill, Bell-houſe, Philliphot, Wahul, &c.*

Neither is it to be omitted, that many locall names had *At* prefixed before them in old Evidences, as *At More, At, Slow, At Ho, At Bower, At Wood, At Down, &c.* which *At* as it hath been removed from ſome, ſo hath it been conjoyned to other, as *Atwood, Atſlow, Atho, Atwell, Atmor*, As S alſo is joyned to moſt now, as *Manors, Knoles, Crofts, Yates, Gates, Thornes, Groves, Hills, Combes, Holmes, Stokes, &c.*

Rivers alſo have impoſed names to ſome men, as they have to Townes ſituated on them; as the old Baron *Sur Teys*, that is, on the river *Teys* running between Yorkſhire and the Biſhopricke of *Dureſme*; *Derwent-water, Eden, Troutbecke, Hartgill, Eſgill, Wampull, Swale, Stoure, Temes, Trent, Tamer, Grant, Tine, Croc, Lone, Lun, Calder, &c.* as ſome at *Rome* were called *Tiberii, Anieni, Anfidii, &c.* becauſe they were borne neer the rivers *Tibris, Anien, Anfidus*, as *Julius Paris* noteth.

Divers alſo had names from trees neer their habitations, as *Oke, Aſpe, Box, Alder, Elder, Beach*; *Coigners*, that is, *Quince, Zouch*, that is, the trunk of a tree; *Curſy* & *Curſon*, the ſtocke of a *Vine, Pine, Plumme, Cheſney* or *Cheyney*, that is, *Oke*; *Dauney*, that is, *Alder*; *Foulgiers*, that is, *Fearne*; *Vine, Aſhe, Hawthorne, Furres, Buſh, Haſle*; *Couldray*, that is, *Haſlewood*; *Bucke*, that is, *Beech*; *Willowes, Thorne, Broome, Blocke, &c.* which in former time had *At* prefixed, as *at Beech, at Furres, at Aſhe, at Elme*. And here is to be noted, that divers of this ſort have been ſtrangely contra-

cted,

ted, as *at Aſhe*, into *Taſh*, *at Oke* into *Toke*, *at Abbey*, into *Tabbey*; At the End into Thend; As in Saints names, Saint *Olye* into *Toly*, Saint *Ebbe* into Saint *Tabbe*, Saint *Oſyth* into Saint *Towſes*, and S. *Sithe*.

Many ſtrangers coming hither, and reſiding here, were named of their Countries, as *Picard*, *Scot*, *Lombard*, *Flemming*, *French*; *Bigod*, that is, ſuperſtitious, or Norman, (For ſo the French men called the Normans, becauſe at every other word they would ſwear By God:) *Bretton*, *Britaine*, *Bret*, *Burgoin*, *Germain*, *Weſtphaling*, *Dane*, *Daneis*, *Man*, *Gaſcoigne*, *Welſh*, *Walſh*, *Walleys*, *Iriſh*, *Corniſh*, *Corn-Wallis*, *Eaſterling*, *Maine*, *Champneis*, *Potievin*, *Angevin*, *Loring*, that is, *de Lotharingia*, *&c.* And theſe had commonly *Le* prefixed in Records and in Writings, as *Le Flemming*, *Le Picard*, *Le Bret*, *&c. viz.* the *Flemming*, *the Picard*.

In reſpect of ſituation to other near places riſe theſe uſuall names, *Norrey*, *North*, *South*, *Eaſt*, *VVeſt*, and likewiſe *Northcote*, *Southcote*, *Eaſtcote*, *Weſtcote*; which alſo had originally *At* ſet before them. Yea, the names of *Kitchin*, *Hall*, *Sellar*, *Parler*, *Church*, *Lodge*, *&c.* may ſeeme to have been borrowed from the places of birth, or moſt frequent abode; as among the Greeks, *Anatolius*. i. Eaſt: *Zephyrius*. i. Weſt, &c.

Whereas therefore theſe locall denominations of families are of no great antiquitie, I cannot yet ſee why men ſhould think that their Anceſtors gave names to places, when the places bare thoſe very names, before any men did their Surnames. Yea, the very terminations of the names are ſuch as are onely proper and appliable to places, and not to perſons in their ſignifications, if any will marke the Locall terminations which I lately ſpecified. Who would ſuppoſe *Hill*, *Wood*, *Field*, *Ford*, *Ditch*, *Poole*, *Pond*, *Towr*, or *Tor*, and ſuch like terminations, to be convenient for men to beare their names, unleſſe they could alſo dream Hills, Woods, Fields, Fords, Ponds, Pounds, &c. to have been metamorphoſed into men by ſome ſupernaturall transformation.

And I doubt not but they will confeſſe, that Townes ſtand longer than families continue.

It may alſo be prooved that many places, which now have Lords denominated of them, had Lords and owners of other Surnames, and families not many hundred years ſince. But a ſufficient proofe it is of ancient deſcent, where the inhabitant had his ſurname of the place where he inhabiteth, as *Compton* of *Compton*; *Veringham* of *Veringham*; *Egerton* of *Egerton*; *Portington* of *Portington*; *Skeffington* of *Skeffington*; *Beeſton* of *Beeſton*, *&c.*

I know nevertheleſſe, that albeit moſt Townes have borrowed their names from their ſituation, and other reſpects; yet ſome with apt terminations have their names from men as *Edwardſton*, *Alfriedſton*, *Ubsford*, *Malmesbury*, corruptly, for *Maidulphsbury*. But theſe names were from fore-names or Chriſtian names, and not from Surnames. For *Ingulphus* plainely ſheweth, that *Wiburton*, and *Leffrington* were ſo named, becauſe two Knights, *Wiburt*, and *Leofric* there ſometimes inhabited. But if any ſhould affirme that the Gentlemen named *Leffrington*, *Wiburton*, *Lancaſter*, or *Leiceſter*, *Boſſevill*, or *Shordich*, gave the names to the places ſo named, I would humbly, without prejudice, crave reſpite for a further day before I beleeved them. And to ſay as I thinke, verily when they ſhall better adviſe themſelves, and marke well the terminations of theſe, and ſuch like Locall names, they will not preſſe me over eagerly herein.

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Notwithſtanding, certain it is that Surnames of families have been adjoyned to the names of places for diſtinction, or to notifie the owner, as *Melton Mowbray*: *Higham Ferrers*; *Minſter-Lovell*; *Stanſted Rivers*; *Drayton Baſſet*, *Kibworth Beauchamp &c.* For that they were the poſſeſſions of *Mowbray*, *Ferrers*, *Lovell*, *&c.* Neither do I deny but ſome among us in former time, as well as now, dreaming of the immortality of their names, have named their Houſes after their own names, as *Camois-Court*, *Hamons*, *Bretes*, *Bailies*, *Theobaldes*, when as now they have poſſeſſors of others names. And the old verſe is, and alwayes will be verified

verified of them, which a right worſhipfull friend of mine not long ſince writ upon his new houſe.

Nunc mea, mox hujus, ſed poſtea neſcio cujus.

Neither muſt all, having their names from places, ſuppoſe that their Anceſtors were either Lords, or poſſeſſors of them; but may aſſure themſelves, that they originally came from them, or were borne at them. But the Germans and Polonians do clear this errour by placing *In* before the Locall names, if they are poſſeſſours of the place, or *Of*, if they onely were born at them, as *Martinus Gromerus* noteth. The like alſo ſeemeth to be in uſe in the Marches of *Scotland*, for there you ſhall have *Trotter* of *Follhaw*, and *Trotter* in *Fogo*; *Haitly* of *Haitly*, and *Haitly* in *Haitly*.

Whereas ſince the time of King *Henry* the third the Princes children took names from their natall places, as *Edward* of *Carnarvon*, *Thomas* of *Brotherton*, *Joane* of *Acres*, *Edmund* of *Woodſtocke*; and *John* of *Gaunt*, (who named his children by *Cath. Swinford*, *Beaufort* of a place in France belonging to the Houſe of Lancaſter,) it is nothing to our purpoſe, to make further mention of them, when as they never deſcended to their poſteritie.

After theſe locall names, the moſt names in number have been derived from Occupations, or Profeſſions, as Taylor, Potter, Smith, Sadler, Arblaſter, that is *Baliſtarius*, Archer, Taverner, Chauſer. i. Heſier, Weaver, Painter, Walker, *id eſt*, Fuller in old Engliſh; Baker, Baxter, *Boulengem*, all one in ſignification, Collier, Carpenter, Joyner, Salter, Armorer, Spicer, Grocer, Monger, *id eſt*, Chapman; Brewer, Braſier, Webſter, Wheeler, Wright, Cartwright, Shipwright, Baniſter, *id eſt*, *Balneator*; Forbiſher, Farrar, Goff, *id eſt*, Smith in Welſh. And moſt which end in *Er* in our tongue, as among the Latines, Artificers names have *arius*. as *Vinetarius*, *veſtiarius*, *calcearius*, *&c.*

or

or *eo* or *io* for their terminations, as *Linteo, Pellio, Phrygio.*

Neither was there any trade, craft, art, profession, occupation never so meane, but had a name among us commonly ending in *Er*, and men accordingly denominated; but some are worne out of use, and therefore the significations are unknown, and other have been mollified ridiculously by the bearers, lest they should seem vilified by them. And yet the like names were among the noblest Romans, as *Figulus, Pictor, Fabritius, Scribonius, Salinator, Rusticus, Agricola, Carbo, Funarius, &c.* And who can deny but they so named may be Gentlemen, if Virtue, which is the soul of Gentrie, shall ennoble them, and *Virtus* (as one saith) *Nulli praeclusa est, omnibus patet.* Albeit Doctor *Turner* in a Book against *Stephen Gardiner* saith the contrary, exemplifying of their own names. At which time, wise was the man that told my Lord Bishop, that his name was not *Gardiner*, as the English pronounce it, but *Gardîner* with the French accent, and therefore a Gentleman.

Hitherto may be referred many that end in *Man*, as Tubman, Carreman, Coachman, Ferriman, Clothman, Chapman, Spelman, *id est*, Learned man, Palfriman, Horseman, &c.

Many have been assumed from offices, as *Chambers, Chamberlaine, Cooke, Spenser*, that is, *Steward, Marshall, Latimer*, that is, *Interpretour, Staller*, that is, Constable or Standard-bearer; *Reeve, Woodreeve, Sherife, Sergeant, Parker, Foster*, that is, *Nourisher, Forrester* contractly *Forster, Hunter, Kempe*, that is, Souldier in old English; (for *Alfricus* translateth *Tiro, Yong-Kempe*) *Faulconer, Fowler, Page, Butler, Clark, Proctor, Spigurnel*, that is a sealer of Writs, which office was hereditary for a time to the *Bohunes* of *Midherst*. Bailive, Franklin, Leach Warder. *i.* Keeper; and from thence Woodward, Millward, Steward, Dooreward, that is, Porter, Beareward, Heyward, Hereward, that is Conserver of the armie. *Bond*, that is *Paterfamilias*, as it is in the book of old termes belonging sometimes to Saint *Augustins* in *Canterbury*, and we retaine it in the compound *Husband.*

band. In which book also *Horden* is interpreted a Steward.

Likewise from Ecclesiasticall functions, as *Bishop, Abbot, Priest, Monk, Deane, Deacon, Arch-deacon*; which might seem to be imposed in such respect, as the surname, of *Archevesque*, or Arch-bishop was upon Hugh de *Lusignian* in France, who (when by the death of his brethren the Signieuries of *Partnay, Soubize*, &c. were fallen to him) was dispensed by the Pope to marry, on condition that his posterity should bear the surname of *Archevesque* & a Mitre over their Arms for ever: which to this day is continued. *Esteine de Cypre.*

Names also have been taken of civill honours, dignities, and estate, as *King, Duke, Prince, Lord, Baron, Knight, Valvasor*, or *Vavasor, Squire, Castellan*, partly for that their ancestours, were such, served such, acted such parts, or were Kings of the Bean, Christmas Lords, &c. And the like names we read among the Greeks and Romans, as *Basilius, Archias, Archelaus, Regulus, Flaminius, Cæsarius, Augustulus*: who notwithstanding were neither Kings, Priests, Dukes, or *Cæsars*.

Others from the qualities of the minde, as *Good, Thoroughgood, Goodman, Goodchild, Wise, Hardie, Plaine, Light, Meek, Bold, Best, Prowd, Sharp, Still, Sweet, Speed, Quicke, Sute*, As those old Saxon names, *Shire*, that is, Cleere: *Dyre*, that is, welbeloved: *Blith*, that is, merry, *Drury*, that is, jewel. Also these French names, *Galliard*, that is Frolick: *Musard*, that is, Delayer: *Bland*, that is, Faire spoken: *Coigne*, that is, Valiant; *Baud*, that is, Pleasant; *Barrat, Rus, Rush*, that is, Subtile: and so is *Prat* in the old book of *Peterborrough*: *Huttin*, that is Mutiner. As among the Grecians *Agathias, Andragathus, Sophocles, Eubulus, Eumenius, Thraseas*. Among the Romans, *Prudentius, Lepidus Cato, Pius, Valens, Constans, Asper, Tacitus, Dulcitius*, &c. *Chaucer.*

And accordingly names were borrowed, as *Plutarch* saith, from the nature of the man, from his actions, from some marke, forme or deformitie of his body, as *Macrinus*, that is, Long: *Torquatus*, that is, Chained: *Sulla*, that is, White and Red: And in like sort *Mneman*, that is, Minde- *Plutarch. in Mario & Sylla.*

full

full; *Grypus*, that is, Hawks-nose; *Callinicus*, that is, Fair Victor.

From the habitudes of body, and the perfections or imperfections thereof, many names have been imposed, as *Strong*, *Armstrong*, *Long*, *Low*, *Short*, *Broad*, *Bigge*, *Little*, *Faire*, *Goodbody*, *Freebody*, *Bell*, that is Faire; *Bellot*, that is, *Bellulus*, proper in *French*: *Helder*, that is Thinne; *Heile*, that is Healthfull; *Fairefax*, that is, Faire-locks in ancient English, Whitlocks; &c. As those British names still in use among us, *Vachan*, that is Little; *Moel*, that is Bald, *Gam*, that is, Crooked, *Fane*, that is Slender; *Grim*, that is, Strong: *Krich*, that is Curlepate; *Grig*, or *Krig*, that is, Hoarse. No more to be disliked than these Greek and Roman names, *Nero*, that is, Strong; as also *Romulus*; *Longus*, *Longinus*, *Minutius*, *Macros*, *Megasthenes*, *Calistus*, *Callisthenes*, *Paulus Cincinnatus*, *Crispus*, *Calvus*; *Terentius*, that is tender, according to *Varro*, *Gracchus*, that is Thinne; *Bassus*, that is, Fat; *Salustius*, that is, Healthfull; and *Cocles* one eye. As *Papirius Masonius* reporteth, that *Philippus Augustus* King of *France* was surnamed *Borgne* for his blinking with one eye.

Others in respect of age have received names, as *Young*, *Old*, *Baby*, *Child*, *Stripling*, as with the Romans, *Senecio*, *Priscus*, *Juvenalis*, *Junius*, *Virginius*, &c.

Some from the time wherein they were borne, as *Winter*, *Summer*, *Christmas*, *Day*, *May*, *Sunday*, *Holiday*, *Munday*, *Paschall*, *Noel*, *Pentecost*: as in the ancient Romans, *Januarius*, *Martius*, *Manius*, *Lucius*, *Festus*: and *Vergilius* borne at the rising of the *Vergiliæ*, or seven starrs, as *Pontanus*, learnedly writeth against them which write his name *Virgilius*.

Claud. Fauchet.

Some from that which they commonly carryed, as *Palmer* in regard that Pilgrims carried *Palme* when they returned from *Hierusalem*: *Long-sword*, *Broad-spear*, *Fortescu*, that is, Strong-shield; and in some such respect, *Breakspeare*, *Shake-speare*, *Shot-bolt*, *Wagstaffe*, *Bagot*, in the old Norman, the same with *Scipio*, that is, a stay or walking staffe

staff with the Latines. which became a surname, for that *Cornelius* served as a stay to his blind father. Likewise *Billman, Hookeman, Talvas*, of a shield so called, whereof *William* son of *Robert de Belesme* E. of *Shrewsbury* had his name.

Some from parts of the body, as *Head Red-head, White-head, Legg, Foot, Pollard, Arm, Hand, Lips, Heart*; as *Corculum, Capito, Pedo, Labeo, Naso*, among the Romans.

Garments also have occasioned names, as, *Hose, Hosatus*; *Hat, Cap, Frock, Peticote, Gatcote*, :as with the Romans, *Caligula, Caracalla, Fimbria*; & *Hugh Capet*, from whom this last house of *France* descended, was so called, for that he used when he was young, to snatch off his fellows caps, if we believe *Du Tillet*.

Not a few from colours of their complexions, garments, or otherwise have gotten names, as *White, Black, Brown, Red, Greene*, and those Norman names: *Rous*, that is, Red, *Blunt* or *Blund*, that is, Flaxen hair, and from these *Rußell* and *Blundell*; *Gris*, that is, Gray; *Pigot*, that is, Speckled; *Blanch* & *Blanc*, that is, White, with those British or Welsh names, who whereas they were wont to depaint themselves with sundry colours, have also borrowed many names from the said colours, as *Gogh*, that is, Red; *Gwin* that is White; *Dee* that is Black; *Lhuid* or *Flud*, that is Russet: Names to be no more disl ked than *Albinus, Candidus, Flavius, Fulvius, Fuschus, Burrhus, Coeceius, Rutilius, Rufus, Niger, Nigrinus*, among the Romans; and *Pirrhus, Chlorus, Leucagus, Chryses, Melanthius, &c.* among the Grecians.

Some from flowers and fruits, as *Lilly, Lis, Rose, Peare, Nut, Filbert, Peach, Pescod, Petch*; as fair names, as *Lentulus, Piso, Fabius*, among the Romans. Others from beasts, as *Lamb, Lion, Boar, Bear, Buck, Hind, Hound, Fox, Wolph, Hare, Hog, Roe, Broc, Badger*, &c. Neither are these and such like to be disl ked, when as amongst the noblest Romans, *Leo, Ursicinus, Catulus, Lupus, Leporius, Aper, Apronius, Caninius, Castor, &c.* and *Cyrus*, that is, Dog, with the Persians were very usuall.

From fiſhes likewiſe, as *Playce, Salmon, Trowt, Cub, Gurnard, Herring, Pike, Pikerell, Breme, Burt, Whiting, Crab, Sole, Mullet, Baſe*, &c. nothing inferiour to the Roman names, *Murena, Phocas, Orata*, that is, *Gilthed*, &c. for that happily they loved thoſe fiſhes more than other.

Many have been derived from birds, as *Corbet*, that is, Raven; *Arondell*, that is, Swallow: the gentlemen of which name do bear thoſe birds in their Coat-armours, *Biſſet*, i. *Dove, Lark, Tiſſon, Chaffinch, Nitingal, Iaycock, Peacock, Sparrow, Swan, Crow, Woodcock, Eagle, Alcocke, Wilcocke, Handcock*; *Hulet* or *Howlet*; *Wren, Goſling, Parrat, Wildgooſe, Finch, Kite*, &c. As good names as theſe *Corvinus, Aquilius, Milvius, Gallus, Picus, Falco, Livia*. i. Stock-dove, &c. Therefore I cannot but wonder why one ſhould ſo ſadly marvail that ſuch names of beaſts and birds are in uſe in *Congo* in *Africa*, when they are and have been common in other Nations, as well as they were among the *Troglodites* inhabiting near *Congo* in former times.

Of Chriſtian name, as they have been without change, many more have been made, as *Francis, Herbert, Guy, Giles, Leonard, Michael, Lewis, Lambert, Owen, Howel, Joſcelin, Humfrey, Gilbert, Griffith, Griffin, Conſtantine, James, Thomas, Blaze, Anthony, Foulke, Godfrey, Gervas, Randall, Alexander, Charles, Daniel*, &c.

Beſide theſe, and ſuch like, many ſurnames are derived from thoſe Chriſtian names which were in uſe about the time of the Conqueſt, and are found in the Record called *Doomeſday* book, and elſewhere; as *Achard, Alan, Alpheg, Aldelme, Aucher, Anſelin, Anſelm, Anſger, Askaeth, Haſcuith, Alberic, Bagot, Baldric, Bardolph, Belchard, Berenger Berner, Biſo, Brient, Canut Knout*, or *Cnute, Carbonell, Chettell, Colf, Corbet, Corven, Crouch, Degory, Dod, Done, Donet*, as it ſeems from *Donatus*; *Dru, Duncan, Durand, Eadid, Edolph, Egenulph, Elmer, Endo* or *Ede*; *Fabian, Fulcher, Gamelin, Gernegã, Girth, Goodwin, Godwin, Goodrich, Goodluck, Grime, Grimbald, Gauncelin, Gutblake, Haco* or *Hake, Hamon, Hamelin, Harding, Haſting, Herebrand*, and many ending

Brand a ſtirring up Junius.

ending in *Brand*; *Herman*, *Hervye*, *Herward*, *Howard*, *Heward*, *Hubald*, *Hubert*, *Huldrich*, *Jollan*, *Iolf*, contractly fo *Iulian*; *Iuo*, or *Iue*; *Kettell*, *Leofwin*, *Lewin*, *Levin*, *Liming*, *Macy*, *Maino*, *Mainerd*, *Meiler*, *Murdac*, *Nele*, *Norman*, *Oddo* or *Hode*, *Oger*, *Olave*, *Orſo* or *Urſo*, *Orme*, *Osborne*, *Other*, *Payn*, *Picotte*, *Pipard*, *Pontz*, *Puntz*, *Reyner*, *Remy*, *Rolph*, *Rotroc*, *Saer*, *Searl*, *Semar*, *Sewall*, *Sanchet*, *Siwald*, *Siward*, *Staverd*, *Star*, *Calf*, *Swain*, *Sperwick*, *Talbot*, *Toly*, *Tovy*, *Turgod*, *Turrold*, *Turſtan*, *Turchill*, *Uctred* or *Ougthred*, *Ude*, *Vivian*, *Ulmer*, *Wade*, *Walarand*, *Wiſtan*, *Winoc*, *Walklin*, *Warner*, *Winebald*, *Wigod*, *Wigan*, *Wimarc*, *Woodnot*, *&c.*

And not onely theſe from the Saxons and Normans, but alſo many Britan or Welſh Chriſtian names, as well in antient time, as lately have been taken up for ſurnames, when they came into *England*; as *Chun*, *Blethin*, *Kenham* from *Cynan* or *Conanus*; *Gittin*, *Mervin*, *Bely*, *Sitſil* or *Geſil*; *Caradoc*, *Madoc*, *Rhud*, *Ithell*, *Meric*, *Meredith*, *Edern*, *Bedow*, from the Engliſh *Bede*, i. A devout praier; beſide the Welſh Chriſtian names uſual and known to all. As in like manner many names were made from the *Prænomina* among the Romans, as *Spurilius*, *Statilius*, *Titius*, from *Spurius*, *Statius*, *Titus*. And as *Quintilian* ſaith, *Agnomina & cognomina vim nominum obtinuerunt, & prænomina nominum.*

By contracting or rather corrupting of Chriſtian names, we have *Terry* from *Theodoric*; *Frerry* from *Frederic*; *Collin* and *Cole* from *Nicholas*; *Tebald* from *Theobald*; *Ieſſop* from *Ioſeph*, *Aubry* from *Alberic*, *Amery*, from *Almeric*, *Garret*, from *Gerrad*; *Nele* from *Nigel*; *Elis* from *Elias*; *Bets* from *Beatus*; as *Bennet* from *Benedict*, *&c.* *Tillius.*

By addition of *S.* to Chriſtian names, many have been taken, as *Williams*, *Rogers*, *Peters*, *Peirs*, *Davies*, *Harris*, *Roberts*, *Simonds*, *Guyes*, *Stevens*, *Richards*, *Hughs*, *Jones*, *&c.*

From Nicknames or Nurſenames, came theſe (pardon me if it offend any, for it is but my conjecture) *Bill* & *Will* for *William*; *Clem* for *Clement*; *Nat* for *Nathaniel*; *Mab*, for *Abram*; *Kit* for *Chriſtopher*; *Mund* for *Edmund*; *Hal* for

Harry; *At* and *Atty*, for *Arthur*; *Cut* for *Cuthbert*; *Mill* for *Miles*; *Baul* & *Bald* for *Baldwin*; *Ran*, for *Randol*; *Crips*, for *Crispin*; *Turk* for *Turketil*; *Sam* for *Sampſo* or *Samuel*; *Pipe* for *Pipard*; *Gib* & *Gilpin* for *Gilbert*; *Dan* for *Daniel*; *Grig* for *Gregory*; *Bat* for *Bartholomew*; *Law* for *Lawrence*; *Tim* for *Timothy*; *Rol* for *Rolland*; *Ieff* for *Ieffrey* *Dun* for *Duncan* or *Dunſtan*; *Duke* for *Marmaduke*; *Daye* for *David*; *God* for *Godfrey* or *Godard*; for otherwiſe I cannot imagine how that moſt holy name unfit for a man, and not to be tolerated ſhould be appropriate to any man: and many ſuch like which you may learn of Nurſes.

By adding of *S.* to theſe Nicknames or Nurſnames; in all probabilitie we have *Robins*, *Nicks*, *Nichols*, *Thoms*, *Dicks*, *Hicks*, *Wils*, *Sims*, *Sams*, *Iocks*, *Iucks*, *Colkins*, *Ienks*, *Munds*, *Hodges*, *Hobs*, *Dobs*, *Saunders* from *Alexander*; *Gibs*, and *Gibbins* from *Gilbert*; *Cuts* from *Cuthberd*; *Bats* from *Bartholomew*; *Wats* from *Walter*; *Philips* from *Philip*; *Hains* from *Anulphus* (as ſome will) for *Ainulphesbury* in *Cambridgeſhire* is contracted to *Ainsbury*, and ſuch like.

Many likewiſe have been made by adjoyning *Kins* and *Ins* to thoſe nurſenames, making them in *Kins* as it were diminutives, and thoſe in *Ins*, as *Patronymica*. For ſo *Alfric* Archbiſhop of *Canterbury*, and the moſt antient Saxon Grammarian of our nation, noteth that names taken from progenitors do end in *Ins*; ſo *Dickins*, that is little *Dick*, *Perkins* from *Peir* or *Peter*, little *Petre*; ſo *Tomkins*, *Wilkins*, *Hutchins*, *Huggins*, *Higgins*, and *Hitchins*, from *Hugh*; *Lambkins*, from *Lambert*; *Hopkins*, & *Hobkins* from *Hob*; *Dobbins* & *Robbins*: *Atkins* from *Arthur*; *Simkins*, *Hodgekins*, *Hoskins*, *Watkins*, *Ienkins* & *Ennings*, from *Iohn*, *Gibbins* & *Gilpin* from *Gilbert*; *Hulkin* from *Henry*; *Wilkins* from *William*; *Tipkins* from *Tibald*; *Daukins*, from *Davy*; *Rawlins* from *Raoul*, that is, *Rafe*; & *Hankin* for *Randol*, as is obſervable in *Cheſhire*, in that antient Familie of *Manwaring*, and many other. In this manner did the Romans vary names, as *Conſtans*, *Conſtantius*, *Conſtantinus*, *Inſtus*, *Inſtultus*, *Iuſtinus*, *Iuſtinianus*: *Aurelius*, *Aureolus*, *Aurelianus*, *Auguſtus*, *Auguſtinus*, *Auguſtinianus*, *Auguſtulus*, &c.

Beſide

Beſide theſe, there are alſo other diminutive names after the French *Analogie* in *Et* or *Ot*, as *Willet*, from *Will*; *Haket*, from *Hike*; *Bartlet*; from *Bartholmew*; *Millet*, from *Miles*, *Huet* from *Hugh*, *Allet* from *Allan*, *Collet* from *Cole*, *Guyet* from *Guy*, *Eliot* from *Elias*, and *Bekvet*, that is, Little ſharp noſe.

But many more by addition of *Son*, to the Chriſtian or Nickname of the father, as *Williamſon*, *Richardſon* *Dickſon*, *Harryſon*, *Gibſon* for *Gilbertſon*; *Simſon*, *Simondſon* *Stevenſon*, *Dauſon* for *Danſon*; *Moriſon*, *Lawſon* for *Lawrenſon*; *Robinſon*, *Cutberſon*, *Nicholſon*, *Tomſon*, *Wilſon*, *Leweſon*, *Iobſon*, *Waterſon* *Watſon*, *Peerſon* & *Pierſon*; *Peterſon*; *Hanſon* from *Hankin*; *Wilkinſon*, *Daniſon* for *Daniel*; *Beniſon*, and *Benſon* from *Bennet*; *Deniſon*, *Patiſon* from *Patrick*; *Ienkinſon*, *Matiſon* from *Mathew*; *Colſon* from *Cole* or *Nichol*; *Rogerſon*, *Heardſon* from *Herdingſon*; *Hodgskinſon*, *Hughſon*, *Hulſon* from *Huldric*; *Hodſon* from *Hodo* · *Oddo*; *Nelſon* from *Neale* or *Nigell*; *Davidſon*, *Sanderſon*, *Iohnſon*, *Raulſon* from *Raoul* or *Ralf*. So the ancient Romans uſed *Publipor*, *Marcipor*, *Lucipor*; for *Publii puer*, *Marci puer*, *Lucii puer*, according to *Varro*: As afterwards in the *Capitolin* Tables they were wont to note both father & grandfather for proof of their gentry in abbreviations, as *ASempronius Auli filius*, *Lucii Nepos*; that is, *Aulus Sempronius*, ſon of *Aulus*, grandchild or nephew of *Lucius*; *C. Martius*, *L. F. C. N. &c.* Neither is it true which ſome ſay, *Omnia nomina in* Son *ſunt Borealis generis*, when as it was uſuall in every part of the Realm.

Some alſo have had names from their mothers, as *Fitz-Parnell*, *Fitz-Iſabel*, *Fitz-Mary*, *Fitz-Emme*; *Maudlens*, *Suſans*, *Mawds*; *Grace*, *Emſen*; *&c.* As *Veſpaſian* the Emperour, from *Veſpaſia Polla* his mother, and *Popaa Sabina* the Empreſs, from her grandmother.

In the ſame ſence it continueth yet in them which deſcended from the Normans, *Fitz-Hugh*, *Fitz-William*, *Fitz-Herbert* *Fitz-Geffery*, *Fitz-Simon*, *Fitz-Alan*, *Fitz-Owen*, *Fitz-Randoll*, being names taken from their Pro-

genitours, as among the Iriſh, *Mac-William*, *Mac-Gone*, *Mac-Dermot*, *Mac Mahon*, *Mac-Donell*, *Mac-Arti*, *i.* the ſon of *Arthur*.

So among the Welſh-Britains likewiſe, *Ap-Robert*, *Ap-Evans*, *Ap-Ithel*, *Ap Harry*, *Ap-Hugh*, *Ap-Rice*, *Ap-Richard*, *Ap-Howell*, *Ap-Enion*, *Ap-Owen*, *Ap-Henry*, *Ap-Rhud*, which be contracted into *Probert*, *Bevans*, *Bythell*, *Parry*, *Pugh Price*, *Prichard*, *Powell*, *Benion*, *Bowen*, *Penrhye*, *Prud*, *&c.*

So in the borders of *England* and *Scotland*, *Gawis Iok*, for *John* the ſon of *Gawin*; *Richies Edward*, for *Edward* the ſon of *Richard*; *Iony Riches Will*, for *William* the ſon of *John*, ſon of *Richard*. The like I have heard to be in uſe among the meaner ſort in *Cornwall*.

Daintie was the deviſe of my Hoſt at *Grantham*, which would wiſely make a differe ce of degrees in perſons, by the termination of names in this word *Son*, as between *Robertſon*, *Robinſon*, *Robſon*, *Hobſon*; *Richardſon*, *Dickſon*, and *Dickinſon*; *Wilſon*, *Williamſon*, & *Wilkinſon*; *Jackſon*, *Johnſon*, *Jenkinſon*, as though the one were more worſhipfull than the other by his degrees of compariſon.

The names of alliance, have alſo continued in ſome for ſurnames, as where they of one family being of the ſame Chriſtian name, were for diſtinction called *Le Frere*, *Le Fitz*, *Le Coſin*, that is, Brother, the ſon, &c. all which paſſed in time into Surnames.

Many names alſo given in merriment for By-names or Nick-names have continued to poſterity: as *Maldsit* for ill ſchollerſhip, or ill taught; *Mallieure* commonly *Mallyvery*, *i.* *Malus Leporarius*, for ill hunting the Hare; *Pater noſter* for devout praying. As he that held Land by tenure to ſay a certain number of *Pater noſters* for the ſouls of the Kings of *England*, was called *Pater noſter*, and left that name to his poſteritie. Certainly it remaineth upon Record by Inquiſition 27 *Edwardi* 3. that *Thom. Winchard* held land *in capite* in *Coningeſton* in the County of *Leiceſter* by ſaying daily five times *Pater noſter* and *Ave Maria*,

Pater noſter.

ria, for the ſouls of the Kings progenitours and the ſouls of all the faithfull departed *pro omni ſervitio*. The Frenchman, which craftily, and cleanly conveyed himſelf and his priſoner *T. Cryoll*, a great Lord in *Kent*, about the time of King *Edward* the 2 out of *France*, and had therefore *Swinfield* given him by *Crioll*, as I have read, for his fine conveyance, was then called *Fineux*, and left that name to his poſterity. So *Baldwin le Pettour*, who had his name, and held his land in *Suffolk*, *Per ſaltum, ſufflum & pettum, ſive bumbulum*, for dancing, pout-puffing, and doing that before the King of *England* in Chriſtmaſs holy days, which the word *pet* ſignifieth in French. Inquire if you underſtand it not, of *Cloacinas* Chaplains, or ſuch as are well read in *Ajax*.

Upon ſuch like occaſions names were given among the Romans, as *Tremellius* was called *Scrapha* or Sow, becauſe when he had hid his neighbours Sow under a padde, and commanded his wife to lie down thereon, he ſware when the owner came in to ſeek the Sow, that he had no Sow but the great Sow that lay there, pointing to the padde, and the Sow his wife. So one *Cornelius* was ſurnamed *Aſina*, for that when he was to put in aſſurance for payment of certain ſums in a purchaſe, he brought his Aſs laden with money, and made ready payment. So *Auguſtus* named his dwarfe *Sarmentum*, i. Sprig, and *Tiberius* called one *Tricongius*, for carowſing three gallons of wine. So *Servilius* was called *Ala*, for carrying his dagger under his arme-pit, when he killed *Spurius*. So *Pertinax* the Emperour being ſtubbornly reſolute in his youth to be a woodmonger as his Father was, when he would have made him a Schollar, was named *Pertinax*. So the Father of *Valens* the Emperour, who was Camp-maſter here in *Britaine*, for his faſt holding a rope in his youth, which ten ſouldiers could not pluck from him, was called *Funarius*. About which time alſo *Paul* a Spaniard, a common Informer in *Britaine* was named *Catena*, i. the Chain, for that he chained and fettered many good men here, with

Macrobius.

Suetonius.

Capitolinus.

linking

linking together falſe furmiſes, to their utter undoing in the time of *Conſtantinus* the younger, who alſo (that I may remember it in paſſage) named his attendant ſcholler by no unfitting name, *Muſonius*. But what names the beaſtly monſter rather than Emperour *Commodus* gave to his attendants, I dare not mention, leaſt I ſhould be immodeſtly offenſive to chaſte ears, and modeſt minds; yet hitherto with modeſty may be referred this of the family of *Gephyri*, i. *Bridges* in *Greece*, who took their name from a Bridge; for when their mother was delivered of nine children at a birth, and in a fooliſh fear had privily ſent ſeven of them to be drowned at a bridge, the Father ſuddenly coming to the bridge, ſaved them, and thereupon gave them that name. Of theſe, and the like, we may ſay, *Propiora ſunt honori, quam ignominiæ*. Infinite are the occaſions which in like manner have made names to perſons, I will onely report one or two French examples, that thereby you may imagine of others in other places, and former ages.

In the firſt broyls of *France*, certain companies ranging themſelves into troops, one Captain took new names to himſelf and his company from the furniture of an horſe. Among theſe new named gallants, you might have heard of *Monſieur Saddle*, (to Engliſh them) *Mounſieur Bridle*, *Le Croupier*, *Le Garte*, *Horſe Bitte*, *Trappiers*, *Hoof*, *Stirrop*, *Curbe*, *Muſrole Fronſtal*, *&c.* Moſt of the which had their paſport, as my Author noteth, by *Seigneur de la Halter*. Another Captain there alſo gave names to his according to the places where he found them as *Hedg*, *Highway*, *River*, *Pond*, *Vine*, *Stable*, *Street*, *Corner*, *Gallows*; *Taverne*, *Tree*, *&c.* And I have heard of a conſort in *England*, who when they had ſerved at Sea, took names from the equipage of a ſhip, when they would ſerve themſelves at land, as *Keel*, *Ballaſt*, *Planke*, *Fore-decke*, *Decke*, *Loope-hole*, *Pump*, *Rudder*, *Gable*, *Anchor*, *Miſen ſail*, *Capſon*, *Maſte*, *Belt*. So that is true which *Iſidore* ſaith, *Names are not alwaies given according to Nature, but ſome*

after

after our own will and pleaſure, as we name our Lands and ſervants according to our own liking. And the Dutchmans ſaying may be verified, which when he heard of Engliſhmen called God and Divell, ſaid, that Engliſh borrowed names from all things whatſoever, good or bad.

It might be here queſtioned, whether theſe ſurnames were aſſumed and taken at the firſt by the perſons themſelves, or impoſed and given unto them by others. It may aſwell ſeeme that the locall names of perſons were partly taken up by themſelves, if they were owners of the place, as given by the people, who have the ſoveraignty of words and names, as they did in the Nick-names before Surnames were in uſe. For who would have named himſelf *Peaceable*, *Unready*, *Without-land*, *Beaucleark*, *Strongbow*, *Gagtooth*, *Blanch-main*, *Boſſue*, i. Crook-back, but the concurrent voyce of the people? as the woman neighbours gave the name to *Obed* in the book of *Ruth*; and likewiſe in Surnames. In theſe pretty names, as I may terme them, from floures, fiſhes, birds, habitudes, &c. it may be thought that they came from Nurſes in former times here, as very many, or rather moſt in *Ireland* and *Wales* do at this preſent. Theſe Nick-names of one ſyllable turned to Surnames, as *Dicks*, *Nicks*, *Toms*, *Hobbs*, *&c.* may alſo ſeem to proceed from Nurſes to their Nurſlings; or from fathers and maſters to their boys and ſervants. For, as according to the old proverbe, *Omnis herus ſervo Monoſyllabus*, in reſpect of their ſhort commands: ſo, *Omnis ſervus hero Monoſyllabus*, in reſpect of the curtailing their names, as *Wil*, *Sim*, *Hodge*, *&c.* Neither is it improbable, but that many names, that ſeeme unfitting for men, as of brutiſh beaſts, &c. came from the very ſignes of the houſes where they inhabited; for I have heard of them which ſaid they ſpake of knowledge, that ſome in late time dwelling at the ſigne of the Dolphin, Bull, White-horſe, Racket, Peacock, &c. were commonly called *Thomas* at the *Dolphin*, *Will* at the *Bull*, *George* at the *White-horſe*, *Robin* at the *Racket*, which names as many others of like ſort,

with omitting *At*, became afterward hereditarie to their children.

Hereby some insight may be had in the originall of Surnames, yet it is a matter of great difficultie, to bring them all to certain heads, when as our language is so greatly altered, so many new names daily brought in by aliens, as French, Scots, Irish, Welsh, Dutch, &c. and so many old words worne out of use. I meane not onely in the old English, but also the late Norman: for who knoweth now what these names were, *Giffard, Basset, Gernon, Mallet, Howard, Peverell, Paganel*, or *Paynel; Tailbosse, Talbot, Lovet, Pancevolt, Tirrell, &c.* which are nothing lesse than locall, and certainly significative, for they are never noted, as I said before, in old evidences with *De*, as locall names, but alwayes absolutely, as *W. Giffard, R. Basset*, as Christian names are, when they are made Surnames; and yet I will not affirme, that all these here mentioned were at any time Christian names, although doubtlesse some were.

For we know the significations of some of them as *Mallet*, an Hammer, *Bigot*, a Norman, or superstitious; *Taile-bois*, i. *Cutwood, Lovet*, Little Woolfe; and *Basset* (as some thinke) Fat; *Giffard* is by some interpreted Liberall; and *Howard* High Warden, or Guardian (as it seemeth an office out of use) when as *Heobeorg* signified in old English High defence, and *Heoh-fader* Patriarch or High father Certain it is, that the first of that right Noble family who was known by the name of *Howard*, was the son of *William de Wigenhall*, as the honourable Lord *William Howard* of *Naworth*, third son to *Thomas* late Duke of *Norfolke*, an especiall searcher of Antiquities, who equalleth his high parentage with his vertues, hath lately discovered.

Nicotius.

M. Lamb. peramb. Canta. p. 538.

Change of names.

And as to find out the true originall of Surnames, is full of difficulty, so it is not easie to search all the causes of alterations of Surnames, which in former ages have been very common among us, and have so intricated, or rather, obscured the truth of our Pedegrees, that it will be no little

little labour to deduce many of them truly from the Conquest; Somewhat neverthelesse shall be said thereof, but more shall be left for them which will dive deeper into this matter.

To speak of alteration of names, omitting them of *Abraham* and *Sara*, *Jacob* and *Israel*, in holy Scriptures, I have observed that the change of names, hath most commonly proceeded from a desire to avoid the opinion of basenesse. So *Codomarus* when he succeeded *Ochus* in the Kingdom of *Persia*, called himself by the Princely name *Darius*. So new names were given to them which were deified by the Paganish consecration, as *Romulus* was called *Quirinus*, *Melicertus* was called *Portunis* and *Palæmon*. Likewise in adoptions into better families, and by testament, as the son of *L. Æmilius*, adopted by *Scipio*, tooke the name of *Scipio Africanus*. So *Augustus* who was first named *Thurreon*, took the name of *Octavian* by testament: by enfranchising also into new Cities, as he which first was called *Lucumo*, when he was infranchised at *Rome*, tooke the name of *Lucius Tarquinius Priscus*: So *Dometrius Mega*, when he was made free of the City, was called *Publius Cornelius*. *Cicero Epist. 36. lib. 13.* *Ctesias Guidon.*

Likewise slaves when they were manumised, took often their masters names; when as they had but one name in their servile state. As they which have read *Artemedidorus*, do know, how a slave, who when he dreamed he had *tria virilia*, was made free the next morning, and had three names given him.

Neither is it to be forgotten, that men were not forbidden to change name or surname, by the rescript of *Dioclesian L. Vinc. c. de mutat. nom.* so be that it were *Sine aliqua fraude, jure licito.* As that great Philosopher which was first called *Malchus* in the *Syrian* tongue, tooke the name of *Porphyrius*, as *Eunapius* reporteth: as before *Suetonius* the Historian tooke to surname *Tranquillus*, when as his father was *Suetonius Lenis*. Those notwithstanding of strange base parentage were forbidden, *L. super statu c. de*

quæst. to insert, or inthrust themselves into noble and honest families by changing their names, which will grow to inconvenience in *England*, as it is thought, by reason that Surnames of honourable and worshipfull families are given now to meane mens children for Christian names, as it is grown now in *France*, to the confusion of their Gentry, by taking new names from their purchased lands at their pleasures. Among the Romans nevertheless they that were called *ad Equestrem ordinem*, having base names, were new named *nomine ingenuorum veterum & Romanorum*, lest the name should disgrace the dignitie, when according to *Plato*, comely things should have no uncomely names.

Alex. ab Alexandro Genialdier. l. 2. c. 28.

In Philebo.

It was usuall amongst the Christians in the Primitive Church, to change at Baptisme the names of *Catecumeni*, which were in years, as that impious *Renegado*, that was before called *Lucius*, was in his Baptisme called *Lucianus*. So the Popes use to change their names, when they enter into the Papacie, which as *Platina* saith, was begun by Pope *Sergius* the second, who first changed his name, for that his former name was *Hogges-mouth*; but other referre the change of names in Popes to Christ, who changed *Simon* into *Peter*, *John* and *James* into *Boanerges*: only *Marcellus*, not long since chosen Pope, refused to change his name, saying, *Marcellus* I was, and *Marcellus* I will be, I will neither change Name nor Manners. Other religious men also, when they entred into some Orders, changed their names in times past, following therein (as they report) the Apostle, that changed his name from *Saul* to *Paul*, after he entred into the Ministery, borrowing (as some say) that name from *Sergius Paulus* the Roman lieutenant, but as other will, from his low stature, for he was but three cubits high, as S. *Chrysostome* speaking of him, *Tricubitalis ille, tamen cœlum ascendit.*

Chrysostomus.

Of changing also Christian names in Confirmation we have said before; but overpassing these forraine matters, let us say some what as concerning change of names in *England*.

As

As among the French in former time, and also now, the heire took the fathers surname, and the younger sons took names of their lands allotted unto them. So likewise in times past did they in *England*; and the most common alteration proceeded from place of habitation. As if *Hugh* of *Suddington* gave to his second son his Mannour of *Frydon*, to his third son his Mannour of *Pantly*, to his fourth his Wood of *Albdy*, the sons call'd themselves *De Frydon*, *De Pantley*, *De Albdy*; and their posterity removed *De*. So *Hugh Montfortes* second son called *Richard*, being Lord of *Hatton* in *Warwickshire* took the name of *Hatton*. So the yongest son of *Simon de Montfort* Earl of *Leicester* staying in *England*, when his father was slaine, and brethren fled, took the name of *Welsborne*, as some of that name have reported. So the name of *Ever*, came from the Mannor of *Ever*, neere *Uxbridge*, to yonger sons of Lord *John Fitz Robert de Clavering*: from whom the L. *Evers*, and Sir *Peter Evers* of *Axholme* are descended. So Sir *John Cradock* Knight, great grandfather of Sir *Henry Newton* of *Somersetshire* took first the name of *Newton*, which was the name of his habitation: as the issue of *Hudard* in *Cheshire* took the name of *Dutton* their chief mansion.

Younger sons assuming their surnames from the places where they seated themselves.

Lib. Prioratus de Wroxhall.

Yvo Carnotensis in his Epistles complaineth of this.

But for variety and alteration of names in one familie upon divers respects, I will give you one *Cheshire* example for all, out of an ancient roule belonging to Sir *William Brereton* of *Brereton* Knight, which I saw twenty years since. Not long after the Conquest *William Belward* Lord of the moitie of *Malpasse*, had two sons, *Dan-David* of *Malpasse*, surnamed *Le clerke*, and *Richard*; *Dan-David* had *William* his eldest son surnamed *De Malpasse*. His second son was named *Philip Gogh*, one of the issue of whose eldest sons took the name of *Egerton*; a third son tooke the name of *David Golborne*, and one of his sons the name of *Goodman*. *Richard* the other son of the aforesaid *William Belward* had three sons, who took also divers names, *viz.* *Thomas Gotgrave*, *William de Overton*, and *Richard Little*, who had two sons, the one named *Kinderlike*; and the other

Variation of names in one Family.

other *John Richardſon*. Herein you may note alteration of names in reſpect of habitation, in *Egerton*, *Cotgrave*, *Overton*. In reſpect of colour in *Gogh*, that is, Red: In reſpect of quality in him that was called *Goodman*: In reſpect of ſtature in *Richard Lattle*: in reſpect of learning in *Ken-clark*: In reſpect of the fathers Chriſtian name in *Richardſon*, all deſcending from *William Belward*. And verily the Gentlemen of thoſe ſo different names in *Cheſhire* would not eaſily be induced to believe they were deſcended from one houſe, if it were not warranted by ſo ancient a proof.

In reſpect of ſtature I could recite to you other examples, but I will onely adde this which I have read, that a yong Gentleman of the houſe of *Preux*, being of tall ſtature, attending on the Lord *Hungerford*, Lord Treaſurer of *England*, was among his fellows called Long *H.* who after preferred to a good marriage by his Lord, was called *H. Long*, that name continued to his poſterity, Knights, and men of great worſhip.

The mothers ſirname retained by her deſcendants.

Other took their mothers ſurnames, as *A. Audley* yonger brother to *James* Lord *Audley*, marrying the daughter and heire of *H. de Stanley*, left a ſon *William*, and took the name of *Stanley*, from whom *Stanley* Earle of *Derby*, and other of that name are deſcended. *Geffrey* the ſon of *Robert Fitz-Maldred*, and *Iſabel* his wife, heir of the Norman houſe of the *Nevils*, took the name of *Nevil*, and left it to his poſterity which was ſpread into very many honorable families of *England*. In like manner the ſon of *Joſcelin* of *Lovan* a yonger ſon to the Duke of *Brabant* when he had married *Agnes* the onely daughter of *William* Lord *Percy*, (ſo named of *Percy* forreſt in the County of *Maen*, from whom they came (and not of piercing the King of *Scots* through the eye as *Hector Boetius* fableth) his ſon and poſterity upon a compoſition with the ſame Lady, took her name of *Percy*, but retained their old Coate armour, to ſhew from whom they deſcended. So *Adam de Montgomery* (as it is held by tradition, I know not how truly) marrying the daughter and heir of *Gurew* of *Malelford*, her

ſon

ſon relinquiſhing his own, left to his poſterity his mothers name *Carew*, from whom the Barons *Carew*, the *Carews* of *Haccomb*, of *Berry*, of *Anthony*, and of *Bedington*, &c. have had their names and originall. Likewiſe *Ralph Gernon* marrying the daughter of *Cavendiſh*, or *Candiſh* left that name to his iſſue, as *Ih. Talbot*, a learned Genealiſt hath proved. So *Robert Meg* the great favourite of King *John* took the name of *Braybrook*, whereof his mother was one of the heirs. Likewiſe Sr *John de Handlow* marrying the daughter and heir of the Lord *Burnell*, his poſterity took the name of *Burnell*. So Sir *Tebauld Ruſſell* took the name of *De Gorges* to his and his iſſue, for that his mother was ſiſter, and one of the heires of *Ralph de Gorges*, as it appeareth in the controverſie between *Warbleton*, and the ſaid *Tebald de Gorges* and *Horſley* for the coat of Armes *Lozengy, Or*, and *Azure* (21. of *Edward* the third) before *Henry* Earl of *Lancaſter*, and others, at the ſiege of S. *Margaret*. And not many yeares ſince, when *James Horſey* had married the daughter of *De Le-vale* of *Northumberland*, his iſſue took the name of *De-la vale*.

Changing the name to that of the Progenitors by the mothers ſide.

Hereunto may they alſo be referred who changed their names in remembrance of their Progenitors being more honourable, as the ſons of *Geffey Fitz-Petre*, took the name of *Magnavilla* or *Mandevile*, when they came to be Earls of *Eſſex*, becauſe their grandmother *Beatrix* was of the houſe of *Mandevile*, as appeareth by the Abbey book of *Walden*. So *Thomas de Molton* took the name of *Lucy*, and many other which I omit.

And that this was alſo the uſage in forrein parts, hearken to what the learned *du Tillet* * ſaith —— *Guillaume ſire de Dampierre eſpouſa Margaret Comteſſe de Flandres, de Hainau ſeconde fille de Boudowin Empereur de Grece: de lui ſont deſcendus les Comtes de Flandres, leſquels ſe tindrent au ſurnom de Flandres a cauſe de la dit Comteſſe Marguerite qui avoit tiltre plus honorable que ſon mary, lequel avoit laiſſé celuy de Bourbon pour prendre celuy de ſon partage, qui eſtoit la Seigneurie de Dampierre en Champaigne, telle eſtoit la facon du temps.*

* *Recuil des Rois de France p. 152. & 216.*

Others

Bearing the name of him whose Lands they enjoyed.

Others also have taken the name of them whose lands they had: As when King *Henry* the first gave the lands of the attainted *Robert Moubray* Earl of *Northumberland*, being 120. Knights fees in *Normandy*, and 140. in *England*, to *Nigel* or *Neale de Albeney* his Bow-bearer, who in the battell at *Trenchbray*, took *Robert* Duke of *Normandy* prisoner: he commanded withall, that his posteritie should take the Surname of *Moubray*, which they accordingly did, and retained the same as long as the issue male continued, which determined in *John Moubray* Duke of *Norfolke*, in the time of King *Edward* the fourth: whose heires were married into the families of *Howard* and *Barkley*.

In respect of favour.

Remembrance of benefits made others to change their names, as *William Mortimer* descended from those of *Richards* Castle, tooke the name of *La Zouch*, and named his son *Alan de la-Zouch*, for favour received from the Lord *Zouch* of *Ashby de la-Zouch*, in respect of alliance, as appeareth by *Inquisition*, 11. & 21. *Ed.* 3.

By reason of adoption.

In respect of adoption also, very many in all ages have changed their names: I need not particulate it, for all know it. Some of their owne dislike of their names, have altered them: for as I have read in the book of *Furnesse*, *William*, *Fitz-Gilbert* Baron of *Kendall*, obtained licence of King *Henry* the second, to change his name, and call himself and his posteritie *Lancaster*, from whom the *Lancasters* in *Westmerland*, &c. are descended.

Hereupon some thinke that without the Kings licence new names cannot be taken, or old names given away to others. Yet *Tiraquell* the great *Civilian* of *France*, *in Leg. quin. Conub. Tit.* 92. seemeth to incline, that both name & Armes may be transferred by Will and Testament, and produceth *Augustus*, who by his Testament commanded *Tiberius* and *Livia* to beare his name. How in former times *Heronville*, *Dumvile*, and *Clanwowe*, gave and granted away their Armes, which are as silent names, distinctions of families; and the same was thought unlawfull afterward; when the Lord *Hoo* would have done the same, shall be declared

elared in more convenient place. But the inconvenience of change of names, hath been discovered to be such in *France*, that it hath been propounded in the Parliament at *Dijon*, that it should not be permitted but in these two respects; either when one should be made heire to any with any especiall words, to assume the name of the testator; or when any one should have donation surmounting a thousand crownes, upon the same condition. But to retire to our purpose.

Not a few have assumed the names of their fathers Baronies, as in former times the issue of *Richard Fitz-Gilbert*, tooke the name of *Clare*, which was their Barony: and in late time, since the *Suttons* came to the Barony of *Dudley*, all their issue took the name of *Dudleyes*. The dislike of others hath caused also a change of names, for King *Edward* the first, disliking the iteration of *Fitz*, commanded the Lord *John Fitz-Robert*, an ancient Baron, (whose Ancestours had continued their Surnames by their fathers Christian names,) to leave that manner, and be called *John* of *Clavering*, which was the capitall seat of his Barony. And in this time, many that had followed that course of naming by *Fitz*, took them one setled name, and retained it, as *Fitz Walter*, and others. *Lib. Monast. Sibeton.*

Also at that time the names of *Thomson*, *Richardson*, *Wilson*, and other of that forme began to be setled, which before had varied according to the name of the father: *Edward* the fourth likewise (as I have heard,) loving some whose name was *Picard*, would often tell them that he loved them well, but not their names, whereupon some of them changed their names: and I have heard that one of them took the name of *Ruddle*, being the place of his birth in that respect. And in late years in the time of King *Henry* the eight, an ancient worshipfull gentleman of *Wales*, being called at the pannell of a Jury by the name of *Thomas Ap William, Ap Thomas, Ap Richard, Ap Hoel, Ap Evan Vaghan, &c.* was advised by the Judge to leave that old manner. Whereupon he after called himself *Moston*,

according to the name of his principall houſe, and left that Surname to his poſterity.

Offices have brought new names to divers families, as when *Edward Fitz-Theobald* was made Butler of *Ireland*, the Earles of *Ormond* and others deſcended from them, took the name of *Butler*. So the diſtinct families of the *Conſtables* in the County of *Yorke*, are ſaid to have taken that name, from ſome of their Aunceſtors, which bare the office of Conſtables of ſome Caſtles. In like manner the *Stewards*, *Marſhals*, *Spencers*. That I may ſay nothing of ſuch as for well acting on the ſtage, have carried away the names of the perſonages which they acted, and have loſt their own names among the people.

Schollers pride hath wrought alterations in ſome names, which have been ſweetned in ſound, by drawing them to the Latin *Analogie*. As that notable Non-reſident in our fathers time Doctor *Magnus*, who being a foundling at *Newarke* upon *Trent*, where he erected a Grammar-Schoole, was called by the people *T. Among us*, for that he was found among them: But he profiting in learning, turned *Among us*, into *Magnus*, & was famous by that name, not only here, but alſo in forraine places where he was Ambaſſadour.

It were needleſſe to note here againe, how many have taken in former times the Chriſtian name of their father, with prefixing of *Fitz*, or *Filz*, as *Fitz-Hugh*, *Fitz-Alan*, *Fitz-William*, or adding of *Son*, as *Richardſon*, *Tomſon*, *Johnſon*, *&c.* and ſo altered their Surnames, if they had any. Whereas divers ancient Gentlemen of *England* do beare Coates of Armes, which by old roules and good proofes are known to belong to other names and families, and cannot make proofe that they matched with thoſe families, it is worth obſervation, (conſidering how ſtrict they were in elder times in keeping their own Armes) whether they were not of thoſe ancient houſes whoſe Armes they beare, and have changed their names in reſpect of their habitation, or partitions, and lands gotten by their wives? As *Pickering* of the

the North, beareth Ermin a Lion rampant Azure crowned. Or which, as it is in the old Abby-book of *Furneſſe*, was the coat of *Roger de Miythorp*. In the ſame book the coate of *Dacre, Gules, three. Eſcalopes Argent*, is the coate of *R. Gerneth* of *Cumberland*: And ſo the three pillowes Ermin of *Redman* of *Northumberland*, is the coate of *Ran. de Greyſtocke*. So *Vfford* Earl of *Suffolke*, and *Peiton, Fetiplace*, and *Hide*, and many other Gentlemen of the ſame Armes, may ſeeme to have been of the ſame ſtock, and to have varied their names in divers reſpects.

Finally, among the common people which ſway all in names, many Surnames have been changed in reſpect of occupations, and not a few have been changed in reſpect of maſters, for in every place we ſee the youth very commonly called by the names of their occupations, as *John* Baker, *Thomas* Tayler, *Will* Buther, *Dic* Barber; and many by their maſters names, as *John Pickering*, *Thomas Watkins*, *Nicholas French*, when as they ſerved maſters of thoſe names, which often were conveyed to their poſterity, and their own Surnames altogether forgotten. Some other cauſes of alteration of names may be found, as for crimes committed when men have been enforced to leave their Countries. But hereby it may be underſtood that an *Alias* or double name cannot prejudice the honeſt: and it is known that when Judge *Catiline* tooke exception at one in this reſpect, ſaying that no honeſt man had a double name, and came in with an *Alias*. The party asked him what exception his Lordſhip could take to Jeſus Chriſt, *Alias* Jeſus of *Nazareth*?

I doubt not but ſome men among us in changing their names, do imitate old Gaffer *Simon* the Cobbler in *Lucian*, who when he grew fat in the purſe, would needs be called for Goodman *Simon*, Maſter *Simonides*, as ſome women do follow the good Greek wench *Meliſſarion*, that is, Pretty-honney-Be, who when of a Comedians, ſhe became a wealthy mans wife; would be ſaluted Madam *Pithias*, or *Prudence*. And ſome likewiſe can change themſelves from *Ariſtinetus*.

ſhe, to he, and ſo conſequently their name, as *Cenis* the wench, into *Ceneus* the young man, at you may ſee in *Ovid.*

Among the alteration of names, it may alſo be remembred how Kings of Armes, Heraulds, and Purſevants are new named with a bowl of wine powred on their heads by the Prince, or Earle Marſhall, when they are inveſted, and the Kings crowned; as *Garter, Clarenceux, Norrey, Lancaſter, Yorke, Richmond, Somerſet, &c.* which is as ancient as the time of King *Edward* the third. For we read that when newes was brought him at *Windſor*, by a Purſuivant, of the victory at the battell of *Auroy*, he bountifully rewarded him, and immediatly created him Herauld, by the name of *Windſor.* *Proſſard.*

Here might I note that women with us at their marriage do change their ſurnames, and paſſe into their husbands names, and juſtly, for that then *Non ſunt duo, ſed caro una:* And yet in *France* and the Netherlands, the better ſort of women will ſtill retain their own name with their husbands, as if *Marie* daughter of *Villevill* be married to *A. Vavill*, ſhe will write her ſelf *Mary Vavill Villevill.* But I fear husbands will not like this note, for that ſome of their dames may be ambitiouſly over-pert and too-too forward to imitate it.

Beſide theſe former alterations, the tyrant Time which hath ſwallowed many names, hath alſo in uſe of ſpeech, changed more by contracting, ſyncopating, curtolling, and mollifying them, as beſide them before mentioned, *Adrecy*, is now turned into *D'arcy*, *Aldethelighe* into *Awdley*, *Sabrigworth* into *Sandford*, *Sitſil* into *Cecill*, *Mountjoy* into *Mungy*, *Duvenet*, into *Knevet*, if you believe *Leland*; *Grinvile* into *Greenfield*, *Haverington* into *Harrington*, *Bourchier* into *Bowcer*, *Le Daiherell* into *Dairell*, *Ravenſford* into *Rainsford*, *Mohune* into *Moon*, *Danvers* into *Davers*, *Gernegan* into *Jerningham*, *Cahors* into *Chawort*, *Dinant* into *Dinham*, *Wootherington* into *Witherington*, *Eſtlegh* into *Aſtly*, *Turbervile* into *Troublefield*, *De Oiſeio* into *Doiley*,

ley, *Pogli* into *Poly*, *De Alanſon* into *Daliſon*, *Purefoy* into *Purfrey*, *Cavendiſh* into *Candiſh*, *Veinour* into *Fenner*, *Harecourt* into *Harcot*, *Sanctpaul* into *Sampol*, *Forteſcu* into *Foſcu*, *Ferrers* into *Ferris*, *Throckmorton* into *Frogmorton*, *Culwen* into *Curwen*, *Poitevin* into *Petfin*, *Berenger* into *Benger*, *Montacute* into *Montague*, *Gernons* into *Garniſh*, *Pulliſton* into *Pilſton*, *Cholmondley* into *Cholmley*, *Groſvenour* into *Gravener*, *Maiſnilwarin* into *Manwaring*, after into *Mannering*; *Fitz-Gerard* into *Garret*, *Okover* into *Oker*, *Uvedale* into *Udall*, *D'amprecourt* firſt into *Dabridgecourt*, now into *Dabſcot*; *Leventhrop* into *Lenthrop*, *Wilburnhame* into *Wilbram*, *Askow* from *Aſcouth*, & that from the old Chriſtian name *Aſcuith*, which in Latin was *Haſculphus* and *Haſtulphus*, that is, Speedy help, &c.

It may not ſeeme from this purpoſe, if I here ſet down and compare a few names of ancient good families, as they are written in old Latin Records and hiſtories, with them now in uſe: whereof many are as it were ſo transformed in common pronunciation from the originall, as they will ſcantly ſeeme to have been the ſame.

Aſhe, *De Fraxinis.*
Bellew, *De Bella aqua.*
Beaufoe, *De Bella fago.*
Boys, *De Boſco.*
Beaupre, *de Bello prato.*
Bourchier, *de Burgo charo*, onely once.
Beaumeu, *de bello-monte.*
Beauchamp, *de Bello-campo.*
Blount, *Flavus*, ſometimes.
Bowes, *de Arcubus.*
Bovil, *de Bovis Villa.*
Chaworth, *de Cadurcis.*
Cheney, *de Caſineto*, and *de Querceto.*
Champaigne, *de Campania.*
Cantlow, *de Cantelupo.*
Chawmond, *de Calvo Monte.*

Champfleur,

Champflour, de Campo-florido.
Capell, de Capella.
Chevercourt, de Capite Curia.
Crevecure, de crepito corde.
Champernoun, de Campo Arnulphi.
D'evreux, de Ebroicis.
D'autrey, de Altaripa.
D'auney, de Alneto.
D'aubeney, de Albeneio.
Freſhmerſh, de Friſco-Mariſco.
Ferrers, De Ferrariis.
Huſſey, De Hoſato, & Hoſatus.
Lorty, De Urtiaco.
Love, Lupus.
Lovet, Lupellus.
Lovell, Lupellus.
Liſle, De Inſula.
Mallovell, Malus Lupellus.
Montjoy, De Monte Jovis.
Mannours, De Manneriis.
Minours, De Mineriis.
Marſh, De Mariſco.
Mauley, De Malo-Lacu.
Montchenſey, De Monte Caniſio.
Mortimer, De Mortuo Mari.
Muſters, De Monaſteriis.
Mews, De Melſa.
Monthermer, De Monte Hermerii.
Montfichet, De Monte-fixo.
Mentperſon, De Monte Peſſonis.
Molines, De Molindinis.
Moigne, Monachus.
Newmarch, De Novo Mercatu.
Nowres, De Nodariis.
Nevill, De Nova villa.
Peche, De Peccato.
Perpoint, De Petra-Ponte.

Pudſey,

Pudſey, *De Puteaco.*
Roch, *De Rupe.*
Saucheverell, *De ſaltu Capellæ.*
Sellenger, or *Saint Leger*, *De Sancto Leodogario.*
Simberd, *De Sancta Barbara.*
Stradling, *Eaſterling*, becauſe they firſt came out of the Eaſt part of *Germany.*
Senlis, *Sylvanectenſis*, and *De Sancto Lizio.*
S. Foſter, *de S. Vedaſto.*
Semarc, *De S. Medardo.*
Seimor, *De S. Mauro.*
Sampier, *De S. Petro.*
Sampol, *De S. Paulo.*
Sentlo, *De S. Laudo.*
Sentlow, *De S. Lupo.*
Syncler, *de S. Clara.*
Semarton, *De S. Martino.*
Singlis, in *Ireland*, *De S. Gelaſio.*
S. Omer, *De S. Audomaro.*
S. Owen, *De S. Audoeno.*
Samond, *De S. Amando.*
Surteyes, *Super Teyſam.*
Saltmerſh, *De Salſo Mariſco.*
Spencer, or *Le Deſpencer*, *Deſpenſator.*
Scales, *De Scalariis.*
Straunge, *Extraneus.*
Vipount, *De Veteri-ponte.*
De la Zouch, *De Stipite ſicco.*

For *William de la Zouch*, Archbiſhop of *Yorke*, is ſo called in this verſe, for his valour in an encounter againſt the Scottiſhmen at *Bear-parke*, 1342.

Eſt pater invictus ſicco de ſtipite dictus, &c.

For *Zouch* ſignifieth the ſtocke of a tree in the French tongue. And this tranſlation of names into Greek or Latin, is ſtill in uſe among the Germans, for he whoſe name is *Ertſwept* or *Blackland*, will be *Melanthon*; if *Newman*, *Neander*;

Neander; if *Holieman*, *Oſiander*; if *Brooke*, *Torrentius*; if *Fenne*, *Paludanus*, *&c.* which ſome amongſt us began lately to imitate.

To draw to an end, no name whatſoever is to be diſliked in reſpect either of originall, or of ſignification; for neither the good names do grace the bad, neither do evill names diſgrace the good. If names are to be accounted good or bad, in all Countries both good and bad have been of the ſame Surnames, which as they participate one with the other in glory, ſo ſometimes in ſhame. Therefore for anceſtors, parentage, and names (as he ſaid) let every man ſay, *Vix ea noſtra voco.* Time hath intermingled and confuſed all, and we are come all to this preſent, by ſucceſſive variable deſcents from high and low: or as he ſaith more plainly, the low are deſcended from the high, & contrariwiſe, the high from low. *Seneca.*

If any do vaunt of their names, let them look to it, leſt they have *inania nomina*; you know who ſaith, *Veſtra nomina nunquam ſum admiratus*; *viros qui ea vobis reliquerunt, magnos arbitrabor.* And if they glory in their ancient faire names, and far fetcht deſcents, with contempt of others, happily ſome ſuch like as *Marius* was, may returne upon them *Marius* words; *Si jure deſpiciunt nos, faciunt idem majoribus ſuis, quibus uti nobis ex virtute nobilitas cœpit. Invident honori noſtro: ergo invideant labori, innocentiæ, periculis etiam noſtris, quoniam per hæc illum cepimus.* Yea ſome of theſe occupation and office names, which do ſeeme ſo meane to ſome, are as ancient in this Realme as moſt other. For in that moſt authenticall Regiſter *ſc. Doomeſday* book in the Exchequer, ye ſhall have *Cocus*, *Aurifaber*, *Pictor*, *Piſtor*, *Accipitrarius*, *Camerarius*, *Venator*, *Piſcator*, *Modicus*, *Cook*, *Goldſmith*, *Painter*, *Baker*, *Falconer*, *Chamberlaine*, *Huntſman*, *Fiſher*, *Leach*, *Marſhall*, *Porter*, and others, which then held land *in Capite*, and without doubt left theſe names to their poſterity, albeit happily they are not mentioned in thoſe tables of *Battaile Abbey* of ſuch as came in at the Conqueſt: which whoſoever conſidereth well, ſhall finde alwayes to be forged, and thoſe names to

Catalogues of Battaile-Abby, fictitious.

be

be inſerted, which the time in every age favoured, and were never mentioned in that notable Record.

If you pleaſe to compare the Roman names that ſeeme ſo ſtately, becauſe you underſtand them not, you will diſdaine them in reſpect of our meaneſt names; For what is *Fronto* but Beetle-browed? *Caſius* but Catts-eyes? *Petus* but Pinke-eyed? *Cocles* One-eye, *Naſo* Bottle-noſe, *Galba* Maggot, as *Suetonius* interpreteth, *Silo* Apes-noſe, *Ancus* Crooked arme, *Panſa* Broad-foot, *Strabo* Squint-eye, *Suillius* Swineheard, *Capito* Jobbernoll, *Calvus* Bald-pate *Criſpus* Curle-pate, *Flaccus* Loll-eares, or Flagge-eared; *Labeo* Blabber-lippe, *Scaurus* Knobd-hele, *Varus* Bow-legged, *Pedo* Long-ſhanks, *Marcellus* Hammer, for it cometh from *Marculus*; *Hortenſis* Gardner, *Cilo* Petty-long-pate, *Chilo* Flap-lips, or, as *Velius Longus* ſaith, *Improbioribus labris homo.* *In Orthogra-phia.*

Thoſe great names alſo *Fabius*, *Lentulus*, *Cicero*, *Piſo*, *Stolo*, are no more in our tongue than Bean-man, Lentill, Chirch-peaſe, Peſcod-man, Branch; for as *Plinie* ſaith, theſe names were firſt appropriated to them for skill in ſowing thoſe graines, Neither thoſe from beaſts which *Varro* reciteth in the ſecond *de Ruſtica*, *Taurus*, *Vitulus*, *Ovilius*, *Porcius*, *Caprilius*, were better than *Bull*, *Calfe*, *Sheepe*, *Hogge*, *Goat*, &c. *Lib. 18. c. 3.*

In reſpect of theſe names all the names of *England* are ſuch as I think few would take the benefit of *Dioclesians* reſcript, which I lately mentioned. But in *France* (where the foule names *Marmot*, *Merd'oyſon*, *Boreau*,) and in *Spaine* (where *Verdugo*, *i.* Hangman, *Putanero*, and ſuch like are rife) it is no marvell that ſome procure licence from the King to change their names: and that a Gentlewoman, (Doctor *Andreas* the great Civilians wife) ſaid; *If faire names were ſaleable, they would be well bought.* *J. Andr. in c. dum ſecundum de Preb.*

Thus much of Chriſtian Names and Surnames; or *Prænomina* and *Nomina*. As for *Cognomina* and *Agnomina*, or By-names which were rare in our Nation; only I remember theſe three, *Le Beuf* in the family of the *Giffards*, *Le*

Cosin among the *Darcies*, and *Bouchard* in one house of the *Latimers*, and some say *Algernoun* in the familie of *Percies*: but that as yet is out of the reach of my reading, unlesse it be the same that is corruptly in the descent of the Earles of *Boleyn* belonging to the late Queen Mother of *France*, set down *Agernouns*, for *Algernouns*; For so *Eustache* the second is there by-named, who in other old Pedegrees is called *Eustace with the cleere eyes*.

As for additions given over and beside names, and surnames in Law causes, that I may note them out of a Law-Book, they are either of estate, or degree, or mysterie, or town, or hamlet, or countie. Addition of estate are these; Yeoman, Gentleman, Esquire. Addition of degree are those which we call names of dignitie, as Knight, Earl, Marquess, Duke. Additions of mysterie are such, Scrivener, Carpenter, Smith. Addition of towns as of *Paddington*, *Islington*, *Edelmeton*. And where a man hath houshold in two places, he shall be said to dwell in both of them, so that his addition in one of them doth suffice.

Additions how long frequently used.

By the Statute the first yeare of King *Henry* the fift and fift Chapter, it was ordained, that in suites or in actions, where processe of Utlary lyeth, such addition should be to the name of the Defendant, to shew his estate, mystery, and place where he dwelleth, and that such Writs shall abate, if they have not such additions, if the Defendant do take exception thereat, they shall not abate by the office of the Court.

Also, Duke, Marqueffe, Earl, or Knight be none of that addition, but names of dignitie, which should have been given before the statute. And this was ordained by the said statute, made in the first yeare of King *Henry* the 7. Chap. 5. to the intent that one man may not be grieved or troubled by the Utlary of another, but that by reason of the certain addition every man might be certainly known, and beare his own burden.

How the names of them, which for capitall crimes against *Majestie*, were crazed out of the publick Records, Tables, and

and Regiſters, or forbidden to be borne by their poſterity, when their memory was damned, I could ſhew at large; but this and ſuch like, with *Miſnomer* in our Laws, and other Quidities, I leave to the profeſſors of Laws.

Somewhat might be ſaid here of the adjuncts to names or titles, which in ancient times were either none, or moſt ſimple. For *Auguſtus* was impatient to be called *Dominus*; yet *Domitian* liked well to be called *Dominus Deuſque*: and *Dominus* was taken up by every private man, as appeareth by *Seneca*, and the poor Grecian which refuſed that title by alluding οὐκ εἰμὶ Δέσποτης, ἐγὼ ἔχω δέσποτας. Nevertheleſſe it was never uſed by the Emperours, from *Domitian* to *Diocleſianus*, as *Victor* noteth; but afterward it was continued by the Chriſtian Emperours, yea, upon their Coines. Adjuncts to names.

And that which is more ſtrange, they uſed then as appeareth in the Conſtitutions, for themſelves. *Æternitas noſtra, Perennitas noſtra, Numen noſtrum*; and to their principall officers, *Vir illuſtris, Vir ſpectabilis, Magnifica celſitudo, Sublimis magnitudo tua, Illuſtris magnificentia, Sublimitas, Miranda ſublimitas, Eminentia tua, Excellentia tua, Præcelſa magnificentia tua, &c.* As appeareth in the Volumes of the Civill Law. So as I know not why that Spite-king *Buchanan* ſhould envy leſſer titles to Princes, the very Types of Gods Majeſtie, yea, very Gods in earth, and brand them with the mark of *Sericati nebulones*, which honour Princes therewith.

The Romans under the later Emperours had a very curious and carefull obſervation, in giving titles to men of reputation, which as I have read were onely five; *Illuſtris* was the higheſt appropriated to the *Præfecti Prætorio* of *Italy* and *Gallia*; the *Præfectus* of the Citie of *Rome*, *Magiſter Equitum*, *Magiſter Peditum*, *Quæſtor Palatii*, *Comes Largitionis*, *&c.* and all that had voice in the Senate. *Spectabilis* was the ſecond title due to the Lieutenants Generall, and *Comites* of Provinces, &c. So *in notitia Provinciarum*, *Vicarius Britanniarum*, *Comes Littoris Saxonici* Titles attributed to men of note by the Romans. *Cod. Theod. & Juſtinian.*

niel per Britanniam, Dux Britannia, are ſtiled *Viri ſpectabiles*. *Clariſſimus* was the third title peculiar onely to the *Conſulares*, *Correctores*, and *Preſtaes* of Provinces *Perfectiſſimus* was the fourth. *Egregius* the fift. And as *Clariſſimus* was a title to thoſe great officers above ſpecified, ſo no other could have that, as neither of *Perfectiſſimus*, and *Egregius*, but granted by Patents. And in that age, as it is in the Code of *Theodoſius*, *Tit. Ut Dignitatum ordo ſervetur. Si quis indebitum ſibi locum uſurpaverit, nulla ſe ignoratione defendat, ſitque planè ſacrilegii reus.*

Adjuncts to the names of our Kings.

Amongſt us the Kings had theſe adjuncts, when they were written and ſpoken unto, *Glorioſus*, *Glorioſiſſimus*, *Præcellentiſſimus*, *Chariſſimus Dominus*, *Rex illuſtris*, lately *Potentiſſimus*, *Invictiſſimus*, *Sereniſſimus*; Our liege Lord; Our Soveraign, Our Dread Soveraign, &c.

As for *Grace*, it began about the time of *Henry* the 6. *Excellent Grace*, under *Henry* the ſixt. *High and mighty Prince*; under *Edward* the 4. And *Majeſty*, which firſt was attributed to the Roman Emperours about the time of *Gallienus*, came hither in the time of King *Henry* the eight, as *Sacred Majeſty* lately in our memory. Whereas among Chriſtians it was appliable onely in former ages to God, as among the old Romans to the Goddeſſe *Majeſty*, the daughter of *Honour* and *Reverence*.

Trebellius Pollio.

Ovid. Faſt.

Among other men in former ages *Dan* corrupted from *Dominus*, was the greateſt attribute both to Spirituall and Temporall, and afterward *Worſhipfull*, and *Right Worſhipfull* hath been thought convenient among us for the great Dukes and Earles; but we now begin ſo to overlade men with additions, as Spaniards did lately, untill they were reſtrained by the Pragmatica in *Ao*. 1586. At which time *Puſquil* at *Rome* being demanded why *Philip* of *Spaine* had ſo taken away all titles from all ſorts of men, anſwered merrily, albeit not religiouſly: That it may be verified of him which is ſaid, *Tu ſolus Dominus, tu ſolus altiſſimus*, in reſpect of his voluminous long Title which will tire the Reader.

Thus

Thus far had I proceeded in names, when it was high time to ſtay, for I am advertiſed that there is one, which by Art Trochilicke, will draw all Engliſh ſurnames of the beſt families out of the pit of Poetrie, as *Bamber* from *Buſyris* the tyrant of *Ægypt*; *Percy* from flying *Perſeus*; *Darcy* from *Dircæus Apollo*; *Lee* from *Lætus* turned into a Swan in *Ovid*; *Jakſon* from *Jaſon*: well he may ſatisfie them herein, whom I cannot. As for my ſelf, I acknowledge that I cannot ſatisfie neither them, nor my ſelf in all particularities: and well therefore I do like him that ſaid, *He doth not teach well which teacheth all*; *leaving nothing to ſubtill wits to ſift out*. And ſure I am, ſcrupulous diligence lyeth open to envie. But for ſuch as will not be content with that which is ſaid, I wiſh Sir *John de Bilbao* would conjure up *William Ockam* the father of the Nominalls (as *Appion* did *Homer*) for their better ſatisfaction herein. Meane while I deſire no man will take offence at any thing here ſpoken, when as I have been ſo far from giving offence, that I dare proteſt in that ſolemne ancient form, *Superos, & Sydera teſtor*. Hating it in others, and condemning it in my ſelf, even unto the bottomleſſe pit of Hell.

Alluſions.

Alluſions.

I Will now preſent unto you a few extracts out of names (I feare you will call them fooliſh fopperies) but call them what you pleaſe, I hope a little folly may be pardonable in this our ſo wiſe an age.

Out of names the buſie wit of man continually working, hath wrought upon liking or diſlike, Alluſions, very common in all ages, and among all men; *Rebus*, rife in late ages both with learned and unlearned; and *Anagrammes*, though long ſince invented; yet rare in this our refined times. In all which, I will briefly ſhew our Nation hath been no leſſe pregnant, than thoſe Southerne which preſume of wits in reſpect of ſituation. Afterward ſomewhat ſhall be ſaid of *Armes*, which as ſilent names, diſtinguiſh families.

An Alluſion is as it were a dalliance or playing with words like in ſound, but unlike in ſence, by changing, adding, or ſubtracting a letter or two; ſo that words nicking and reſembling one the other, are appliable to different ſignifications. As the Almighty (if we may herein uſe ſacred authority) in ratification of his promiſe to the ſeed of *Iſaac*, changed *Abram*, i. High father, into *Abraham*, that is, father of many; and *Sarai*, that is, my Dame into *Sarah*, that is, Lady or Dame. The Greeks (to omit infinite others) nicked *Antiochus Epiphanes*, that is, the famous, with *Epimanes*, that is, the furious. The Romans likewiſe played with

with bibbing *Tiberius Nero*, calling him *Biberius Mero*. So *Tully* called the extorting *Verres* in the actions againſt him, *Verrens*, as Sweep-all. So in *Quintilian* the ſowre fellow *Placidus*, was called *Acidus*, and of late one called *Scaliger*, *Aliger*.

Excellent is that which our countryman Reverend *Beda* reporteth in his Eccleſiaſticall Hiſtory of *England*, of the cauſe that moved *Gregory* the Great to ſend *Auguſtin* into *England*. On a time (as I ſhewed before) when he ſaw beautifull boys to be ſold in the Market at *Rome*, and demanded by what name their Nation was called; and they told him Engliſh-men; and juſtly be they ſo called (quoth h) for they have Angelike faces, and ſeeme meet to be made Coheirs with the Angels in heavens: After, when it was told him that their King was called *Alla*, then ſaid he, ought *Allelaja* to be ſung in that Countrey to the praiſe of their Creator: when it was alſo ſignified unto him, they were borne in a part of the Kingdom of *Northumberland*, called then *Deira*, now *Holderneſſe*, *de ira Dei*, (then ſaid he) *ſunt Liberandi*.

Laurens Archbiſhop, which ſucceeded that *Auguſtin*, was by Alluſion called *Lauriger*; *Mellitus*, *Melliſluus*; *Brith-wald*, *Bright-world*; *Nothelme*, Noble-helme; *Celnothus*, *Cælo natus*, all Archbiſhops of *Canterbury*. And ſuch like were framed out of the names of many Engliſh Confeſſors, which I omit.

Arletta, the good wench which ſo kindly entertained *Robert* Duke of *Normandy*, when he begat of her *William* the Conqueror (as I had rather you ſhould read in others, than hear of me) was for her honeſty, cloſely with an aſpiration called *Harlot*. But the good and Learned Recorder would ſay, that this name began from her, and in honour of her, was appropriated by the Normans in *England*, to all of her kinde profeſſion, and ſo continueth.

When *Herbert* firſt Biſhop of *Norwich*, and founder of the Cathedrall Church there, had ſimoniacally procured that Biſhoprcke to himſelf, and the *Abbacy* of *Wincheſter*

to his father, they were alluded upon by the name of *Simon* in the worst sence, in this verse.

Filius est Præsul, pater Abbas, Simon uterq;.

Minor. hist. M. Paris. Strong and sudden was that Allusion of *Gilbert Folioth* Bishop of *Hereford*, who when he had incurred the hatred of many, for opposing himself against *Thomas Becket* Archbishop of *Canterbury*, one cried with a lowd voyce at his chamber window at mid-night, *Folioth, Folioth, thy God is the goddesse* Azaroth. He suddenly and stoutly replyed, *Thou lyest fonle fiend, my God is the God of Sabath.*

Venus.

Hitherto may be referred that which *Giraldus Cambrensis* reporteth. An Archdeacon named *Peccatum* or *Peche*, a rurall Deane called *De-evill*, and a Jew travelling together in the Marches of *Wales*, when they came to *Illstreate*, the Archdeacon said to his Dean, that their Jurisdiction began there, and reached to *Malpasse*: The Jew considering the names of the Deane, Archdeacon, and limits, said by Allusion: *Marvell may it be if I escape well out of this Jurisdiction, where Sin is Archdeacon, the Devill the Dean, and the bounds Illstreate and Malpasse.*

Sinas.

Alexander Nequam, a man of great learning, borne at Saint *Albanes*, and desirous to enter into Religion there, after he had signified his desire, writ to the Abbot *Laconically.*

Si vis, veniam, sin autem, tu autem.

Who answered as briefly, alluding to his name.

Si bonus sis, venias; si Nequam, nequaquam.

Whereupon he changed his name to *Neckam.*

Philip Rependam, Abbot of *Leicester*, alluded thus upon the name of *Neckam.*

Es niger & nequam, cum sis cognomine Neckam.

Nigrior

Nigrior esse potes, nequior esse nequis.

But he repaid him with this re-allusion upon the name of *Philip*.

Phi nota fœtoris, lippus malus omnibus horis, &c.

A London Poet dallied thus with the name of *Eustachius*, when he was preferred from Treasurer of *England*, to be Bishop of *London*, 1222. which was thought a great preferment in that age. *Eustachius de Faucenberge.*

Eustachi nuper benè stabas, nunc benè stabis.
Ille status valuit, prævalet iste tamen.

Robert Passelue, an especiall favorite of *Henry* the third, afterward by a court-tempest so shaken, as he was glad to be Parson of *Derham* in *Norfolke*; was alluded unto while he was in the Sun-shine, by *Pass-le-eau*, as surpassing the pure water, the most excellent element of all, if you believe *Pindar*. And one then made of *Marescallus, Martis Seneschallus*.

This Allusion was composed to the honour of a religious man called *Robertus*, resolving it into *Ros, Ver, Thus*.

Tu benè Robertus quasi Ros, Ver, Thusq; vocaris,
Ros sata, ver flores, Thus holocausta facit.
Sic tu Ros, Ver, Thus, geris hæc tria, Ros sata verbi,
Ver floris morum, Thus holocausta precum.

Upon the same another framed this.

Robertus titulo dotatur triplice, Roris
Temperie, Veris dulcedine, Thuris odore.

Upon the same name and invention I have also found this.

Es benè Ros, Ver, Thus, Ros es quòd nectare stillas,
Ver quòd flore vires, Thus, quia mente sapis.
Ros (inquam) Ver, Thus: Ros qui dulcedine stillat,
Ver quòd flore nitet, Thus quòd odore sapit.
Nam quòd tu es Ros, Ver, Thus, perhibet tua Roris
Temperies, Veris gratia, Thuris odor.

Upon the same name *Robertus*, another made *Robur*, *Thus*, with this *Distich.*

Tu benè Robertus quasi Robur, Thus: benè Robur,
Nam virtute vigès; Thus, quia mente sapis.

When *Pandulphus* the Popes *Nuncio* came into *England*, a scholler smoothed him with this foolish allusion.

Te totum dulcor perfundit, & indè vocaris
Pandulphus, quid Pan *nisi totum?* Dul *nisi dulcor?*
Phus *nisi fusus? id est, totus dulcedine fusus.*

One in a dedication alluded unto *Roger* an Ecclesiasticall person in this verse:

Qui Cleri Rogere Rosam geris, annue vati.

A poore Poet begging of one, whose name was *John*, which is in Hebrew, *The grace of God*, begged of him by praising his name in this manner.

Nomen habes non immeritò, Divina, Johannes,
Gratia, voce sua conveniente rei.
Ergo vel gratus summo, vel gratia summi
Es, pro parte mea casus uterque facit.
Si summo gratus, ergo pietatis alumnus,
Ergo pauperibus ferre teneris opem.

Another played upon the name of *Turbervill*, when practising with the French, he played first with his Soveraign K. *Edward* the first.

Turbat tranquilla clam Thomas Turbida Villa.

These may seeme over many in so slight a matter, yet I will in respect of the persons, offer you two or three more to be regarded. *William*, Lord *Montjoy*, famous for his learning, great Grandfather to *Charles* late Earl of *Denshire*, (who was no lesse famous for hereditary love of learning) when he was the Queens Chamberlain, in an Epistle to *Erasmus*, called King *Henry* the eight *Octavius*, for *Octavus*, resembling him thereby to *Octavius Augustus* the onely mirrour of Princely vertues.

Lady *Jane Grey*, daughter to the Duke of *Suffolke*, who

payd

payd price of others ambition with her blood, for her excellency in the Greek tongue was called for *Graia, Graia*, and this made to her honour in that reſpect.

Miraris Janam Graio ſermone valere?
Quo nata eſt primùm tempore, Graia *fuit.*

When the Duke of *Buckingham* was put to death by the practiſe of Cardinall *Wolſey*, a Butchers ſon, the Emperour *Charles* the fift ſaid, It was great pitty, that ſo fair and goodly a Bucke ſhould be worried to death by a Butchers curre; alluding either to the name of *Buckingham*, or to a Buck, which was a badge of honour to that family.

Domingo a Spaniard in the time of Queen *Marie*, offended with an Engliſhman that called him *Domingus*, told him he was *Dominicus*; but he was I aſſure you more highly offended, when he after for *Dominicus* called him *Daemoniacus*.

In the beginning of her late Majeſties raigne, one alluded to her name *Eliſabetha*, with *Illaſa-Beata*, that is, *Safe without hurt, and happy*. The ſenſe whereof, as the Almighty by his fatherly mercy performed in her perſon, ſo ſhe by her motherly providence under God effected in this realme in bliſſull peace and plenty, whereas contrariwiſe other confining Regions have been overwhelmed with all kinde of miſeries. The cauſe whereof, one in theſe laſt French broyles referred by Alluſion to *Spania* and *Mania* two Greek words, ſignifying penury and Furie; but implying therein cloſely the late King of *Spaine*, and Duke *du Main*.

Rebus, or Name-deviſes.

MAny approved cuſtomes, lawes, manners, faſhions, and phraſes have the Engliſh alwayes borrowed of their neighbours the French, eſpecially ſince the time of King *Edward* the Confeſſour, who reſided long in *France*, and is charged by Hiſtorians of his time, to have returned from thence wholly Frenchified; then by the Norman Conqueſt which immediately enſued, after by the honourable alliances of the Kings of *England*, with the moſt renowned families, yea and with the very Royall houſe of *France*. But after that the triumphant victorious King *Edw.* the 3. had traverſed *France* with his victories, and had planted Engliſh colonies in *Calice*, *Hammes*, and *Guynes*, our people bordering upon the pregnant *Picardes*, began to admire their fooleries in painted Poeſies. For whereas a Poeſie is a ſpeaking picture, and a picture a ſpeechleſſe Poeſie, they which lackt wit to expreſſe their conceit in ſpeech, did uſe to depaint it out (as it were) in pictures, which they called *Rebus*, by a Latine name well fitting their device. Theſe were ſo well liked by our Engliſh there, and ſent over the ſtreight of *Calice*, with full ſaile, were ſo entertained here (although they were moſt ridiculous) by all degrees, by the learned and unlearned, that he was no body that could not hammer out of his name an invention by this wit-craft, and picture it accordingly: whereupon who did not buſie his braine to hammer his device out of this forge?

When and upon what occaſion they firſt began.

Sir

Sir *Thomas Cavall*, whereas *Cavall* ſignifieth an horſe, engraved a gallopping horſe in his ſeale, with this limping verſe;

Thoma credite, cùm cernitis ejus equum.

So *John Eagleſhead*, as it ſeemeth, to notifie his name, about his Armes, as I have ſeen in an old Seal with an Eagles head, ſet down this:

Hoc aquilæ caput eſt, ſignumq́, figura Johannis.

The Abbot of *Ramſey* more wiſely ſet in his Seal a Ram in the Sea, with this verſe, to ſhew his ſuperioritie in the Covent.

Cujus ſigna gero dux gregis eſt, ut ego.

William Chaundler Warden of New colledge in *Oxford*, playing with his own name, ſo filled the Hall-windowes with candles, and theſe words, *Fiat lux*, that he darkened the Hall: Whereupon the Vidam of *Chartres*, when he was there, ſaid, It ſhould have been *Fiant tenebræ*.

Did not that amorous Youth myſtically expreſſe his love to *Roſe Hill*, whom he courted, when in the border of his painted cloth, he cauſed to be painted as rudely, as he deviſed groſſely, a Roſe, an Hill, an Eye, a Loafe, and a Well? that is, if you will ſpell it.

Roſe Hill I love, well.

You may imagine that *Francis Cornefield* did ſcratch his elbow when he had ſweetly invented to ſignifie his name, Saint *Francis* with his Friery kowle in a corne-field.

No leſſe witty was that of *James Denton*, Deane of *Lichfield*, by making a ſtatue in copper (which ſtood in the Quire of that Cathedrall, on a Desk whereon the great Bible lay) in the habite of a Pilgrime; *viz.* with his Scrip, Staffe, and Eſcalop-ſhells, (alluding to S. *James* the Apoſtle) to expreſſe his Chriſten name; intending that his office of Deane ſhould demonſtrate the firſt ſyllable of his ſir-

name,

name, and a Tunne under his feet, the latter.

Nor that of *Roger Wall*, sometime Dean likewise of that Church, whose picture in glasse, kneeling before our Lady, was in a South window there, close by a faire embatteled wall, (under which, neer unto him, sate a Roe-buck, with *ger* written on his side) this distich in a scroule coming from his mouth.

Gignens virgo Deum, decus, Lux, & Flos mulierum
Digneris Murum *semper servare* Rogerum.

Neither did a Canon of that Church, whose name was *John ap Harry*, a little straine himself to represent his name, when he caused in one of the windows of his lodging, an Eagle to be depicted, to signifie his Christen-name, *scil. Joh.* 1. in regard it is the badge commonly used where S. *John* the Evangelist is pictured; and an Ape with a Hare supporting a sheaf of Rye, to express his surname.

It may seem doubtfull whether *Bolton* Prior of Saint *Bartholomews* in *Smithfield*, was wiser when he invented for his name a Bird-bolt through a Tune, or when he built him an house upon *Harrow Hill*, for feare of an inundation after a great conjunction of Planets in the watry Triplicity.

Islip, Abbot of *Westminster*, a man most favoured by King *Henry* the seventh, had a quadruple device for his single name; for somewhere he set up in his windows an eye with a slip of a tree; in other places one slipping boughs in a tree: in other an *J* with the said slip; and in some one slipping from a tree with the word *Islip*.

Whosoever devised for *Thomas* Earl of *Arundell*, a capitall *A* in a Rundle, wherewith he decked an house which he built, did think I warrant you, that he did the Noble man great honour.

No lesse did he like his invention, which for Sir *Anthony Wingfield* devised a Wing with these four letters, *F.E.L.D.* quarterly about it, and over the Wing a crosse, to shew he was a Christian, and on the crosse a red Rose, to

shew

ſhew that he followed the houſe of *Lancaſter*.

Morton Archbiſhop of *Canterbury*, a man of great wiſedom, and borne to the univerſall good of this realme, was content to uſe *Mor* upon a Tun; and ſometime a Mulbery tree called *Morus* in Latin, out of a Tun. So *Luton*, *Thorneton*, *Aſhton*, did notifie their names with a Lute, a Thorn, an Aſh upon a Tun. So an Hare on a bottle for *Harebottle*; a Maggot-pie upon a Goate for *Pigot*; An Hare by a ſheafe of Rie in the Sun for *Harriſon*: Med written on a calfe for *Medcalfe*; *Cheſter*, a cheſt with a Star over it; *Allet* a Lot; *Lionel Ducket* a Lion with *L.* on his head, whereas it ſhould have been in his taile. If the Lyon had been eating a Ducke, it had been a rare device worth a duckat, or a ducke-egge. And if you require more, I referre you to the witty inventions of ſome Londeners, but that for *Garret Dews* is moſt memorable, two in a Garret caſting Dews at Dice. This for *Rebus* may ſuffice, and yet if there were more, I thinke ſome lips would like ſuch kinde of Lettuce. In part to excuſe them yet, ſome of the greateſt Romans were a little blaſted with this fooleries, if you ſo cenſure it. Our great Maſter *Cicero* in a dedication of his to his gods, inſcribed *Marcus Tullius*, and that little pulſe leſſe than a peaſe, which we call (I thinke) a chich peaſe, and the Latines *Cicer*, in ſtead of *Cicero*. As in the coines of *Julius Cæſar* we have ſeen an Elephant, for ſo *Cæſar* ſignifieth in the Mauritanian tongue: and the two Mint-maſters in that age, *L. Aquilius Florus*, and *Voconius Vitulus*; the one uſed a Flowre, the other a Calfe in the reverſes of their coynes, alluding unto their names.

Anagrammes.

Anagrammes.

THE onely *Quint-eßence* that hitherto the *Alchymy* of wit could draw out of names, is, *Anagrammatiſme*, or *Metagrammatiſme*, which is a diſſolution of a Name truly written into his Letters, as his Elements, and a new connexion of it by artificiall tranſpoſition, without addition, ſubſtraction, or change of any letter into different words, making ſome perfect ſenſe applyable to the perſon named.

The preciſe in this practiſe ſtrictly obſerving all the parts of the definition, are onely bold with *H.* either in omitting or retaining it, for that it cannot challenge the right of a letter. But the licentiats ſomewhat licentiouſly, leſt they ſhould prejudice poeticall liberty, will pardon themſelves for doubling or rejecting a letter, if the ſence fall aptly, and thinke it no injury to uſe *E* for *Æ*; *V.* for *W*; *S* for *Z*; and *C* for *K*, and contrariwiſe.

The French exceedingly admire and celebrate this facultie for the deepe and farre fetched antiquity, the piked fines and the myſticall ſignifications thereby: for that Names are divine notes, and divine notes do notifie future events; ſo that events conſequently muſt lurke in Names, which onely can be pryed into by this myſterie. Affirming that each mans fortune is written in his Name; as Aſtrologians ſay, all things are written in Heaven, if a man could read them: they exemplifie out of the *Rabbins*, they quote dreaming

dreaming *Artemidorus*, with other allegations; they urge particular experiments, and ſo enforce the matter with ſtrong words and weak proofs, that ſome credulous young men, hovering between hope and fear, might eaſily be carried away by them into the forbidden ſuperſtition of *Onomantia*, or South-ſaying by names.

Some of the ſowre ſort will ſay it is nothing but a troublous joy, and becauſe they cannot attain to it, will condemn it, leſt by commending it, they ſhould diſcommend themſelves. Others more milde, will grant it to be a dainty deviſe and diſport of wit not without pleaſure, if it be not wreſted out of the name to the reproach of the perſon. And ſuch will not deny, but that as good names may be ominons, ſo alſo good *Anagrams*, with a delightfull comfort and pleaſant motion in honeſt minds, in no point yeelding to any vain pleaſures of the body. They will alſo afford it ſome commendations in reſpect of the difficulty; (*Difficilia quæ pulchra,*) as alſo that it is a whetſtone of patience to them that ſhall practiſe it. For, ſome have been ſeen to bite their penne, ſcratch their head, bend their brows, bite their lips, beat the boord, tear their paper, when they were fair for ſomwhat, and caught nothing herein.

If profound antiquity, or the inventor may commend an invention, this will not give place to many. For as the great Maſters of the Jews teſtifie, *Moſes* received of God a Literall law, written by the finger of God, in the two tables of the ten Commandements to be imparted to all, and another Myſticall to be communicated onely to ſeaventy men, which by tradition they ſhould paſs to their poſterity, whereof it was called *Cabala*. Which was divided into *Mercana*, concerning onely the ſacred names of *God*, and *Breſith* of other names conſiſting of Alphabetary revolution, which they will have to be *Anagrammatiſm*; by which they ſay *Mare* reſolved made, *Our holy Miſtreſs*. But whether this *Cabala* is more ancient than the *Talmudicall* learning, hatched by the curious Jews, (as

some will) about 200. years after Christ, let the learned consider.

The Greeks refer this invention to *Lycophron*, (as *Isaac Tzetzes* hath in his preface to his obscure Poem *Cassandra*) who was one of those Poets which the Greeks called the seaven stars or *Pleiades*, and flourished about the year 380. before Christ in the time of *Ptolomæus Philadelphus* King of *Ægypt*, whose name he thus Anagrammatised.

ΠΤΟΛΕΜΑΙΟΣ.

Ἀπὸ μέλιτος, *Made of hony.*

And upon *Arsinoë* his wife, thus:

ΑΡΣΙΝΟΗ.

Ἔρας ἰν. *Juno's violet.*

Afterward as appearethby *Eustachius*, there was some Greeks disported themselves herein, as he which turned *Atlas* for his heavie burthen in supporting heaven, to *Talas*; that is, wretched: *Arete*, *Vertue*, into *Erate*, that is, lovely; *Ilaros*, merry, into *Liaros*, that is, warme. But in late years, when learning revived under *Francis* the first in *France*, the French began to distill their wits herein, for there was made for him,

Francis de Valoys.

DE FACON SUIS ROYAL.

For his son *Henry de Valoys.*

ROYES DE NULHAY.

For *Charles* of *Borbon*, the Prince of *Conde.*

Borbonius.

ORBI BONUS.

For the late Queen of *Scotland* his Majesties mother.

Maria Stevarta.

VERITAS ARMATA.

Her unhappy fate by deprivation from her kingdome, & violent death was expressed in this, but after her death.

Maria Stewarda Scotorum Regina.

TRUSA VI REGNIS, MORTE AMARA CADO.

And that Greek one, which is most excellent, of the sacred

ered name of our ſweet Saviour Jeſus, according to that of the 53. of *Eſ. He is brought as a ſheep to the ſlaughter*, thus

IHΣOYΣ.

ΣY, H.OIΣ, that is, *Thou art that ſheep.*

The Italians, who now admire them, began not 30. years ſince to uſe them, as the Biſhop of *Graſſa* a profeſſor herein teſtifieth.

In *England* I know ſome, who 40. years ſince have beſtowed ſome idle hours herein with good ſucceſs, albeit our Engliſh names running rough with cragged conſonants, are not ſo ſmooth and eaſie for tranſpoſition as the French and Italian. Yet I will ſet down ſome which I have happened upon, framed out of the names of divers great perſonages, and others; in moſt of the which in the ſence may ſeem appliable to their good parts.

To begin with his moſt excellent Majeſtie our dread Soveraign, was made this declaring his undoubted rightfull claim to the Monarchy of *Britan*, as the ſucceſſor of the valorous King *Arthur*.

Charles James Steuart.

CLAIMES ARTHUR'S SEAT.

As this alſo truly verified in his perſon.

Jacobus Sextus Stuartus.

VITA CASTUS, EX SE ROBUSTUS.

This likewiſe made by *D. Gwin.*

Jacobus Rex Britannorum,

ARX BONIS UBI NUMA RECTOR.

The happineſs of our gracious Queen *Anne* his wife by her iſſue, was propheſied in this:

Anna Britannorum Regina.

IN ANNA REGNANTIUM ARBOR.

For their gracefull iſſue Prince *Charls*, the Lady *Elizabeth* and her husband, the *Count Palatine*, were made theſe by the ſaid *D. Gwin. Carolus Dux Eboracenſis.*

EN ROSA LUX ET DECUS ORBIS.

Carolus Eborum & Albaniæ Dux.

RUBENTI ROSÆ CUM ALBA LUX A DEO.

Carolus Stuartus Princeps.
TUN' PROLES SUCCESSURA PATRI?

Carolus Stuartus Princeps.
PROPTERIUS CLARUS, SANCTUS.

Elisabetha Stuarta.
SALUTARIS, ET BEATA.

Fredericus Princeps Palatinus.
INFIDE PURA PARS SCEPTRIS LUCENS.

Fredericus Comes Palatinus.
SPONSA ELECTA FRUIMUR, DICES.

Fredericus Elector Palatinus.
ILLE FRUI SPONSA RECTE DICATUR.

For our late Queen of most happy memory, to whose gracious government under God, we owe much happiness, I have found the letters of *Elizabetha Regina* transposed to signifie that happiness, as speaking unto her in ths sence. *O Englands Soveraign, thou hast made us happy:* thus

Elisabetha Regina,
ANGLIA HERA, BEASTI.

And whereas the French compare *Anagrams* by themselves, to gems; but when they are cast into a distich or Epigram, to gems enchased in enameled gold. This distich was then made thereon with a most humble and dutifull wish.

Nos Anglos radiis hera nostra beata beasti,
Sis hera nostra solo, sis Dea sera polo.

The same blessednes of her Majestie to *Englands* unspeakable good, and her joyfull raign were noted thus out of

Eliza-

Elisabetha Regina.

ANGLIÆ ERIS BEATA.

EIA, LETA REGNABIS.

Carolus Utenhovius my good friend made this 40. years since in Greek, when he attended here upon Monsieur *Foix*, Ambassadour from the French King.

Ἐνιζαβηθ' ἡ βασίλευσα,

ΖΑΘΕΗ ΒΑΣΙΛΕΙΗΣ ΛΙΒΑΣ.

that is, *The divine dew of her Kingdome.*

Likewise out of the Greek was this,

ΗΛΙΣ ΑΒΕΘΑ.

ΘΕΑ ΒΑΣΙΛΗ.

that is, *A Goddess Queen.*

Her most milde government of her subjects and Lyon-like courage against her Spanish enemies, was thus declared out of

Elisabetha Regina Angliæ,

ANGLIS AGNA, HIBERNIÆ LEA.

Whereas she was as a Sweep-net for the Spanish ships, which (as the Athenians said of their fortunate *Timothy*,) happily fell into her net: this was made by transposing of

Elisabetha Regina Angliæ,

GENTI HIBERÆ.

ILLA SAGENA.

In respect of her great wars exployted against that mighty Monarch, this was wrought out of

Elisabetha Anglorum Regina,

MAGNA BELLA TU HEROINA GERIS.

The good government of her Majestie, was thus noted under the name of the flourishing *Muse Thalia.*

Elisabetha Regina.

BENE THALIA REGIS.

In this following was comprised the wish then of all true English.

Elisabetha Regina Anglorum,

GLORIA REGNI SALVA MANEBIT.

Have now some framed upon the names of divers ho-

nourable personages and others, lovers I hope of good letters, neither let any conceive offensively, if they are not here remembred; I have imparted all that came to my hands.

Out of the name of the late right reverend, the Lord Archbishop of *Canterbury*, the mirrour of Prelates in our dayes was found this, in respect of his milde proceedings.

Joannes Whiteg fius.

NON VI EGIT, FAVIT IHESUS.

For the Lord Chancelor, Lord *Ellesmer.*

Thomas Egerton,

GESTAT HONOREM.

Oris honore viget, Vt mentis gestat honorem
Iuris Egertonus, dignus honore coli.

For the late Lord Treasurer, a most prudent and honourable Councellour to two mighty Princes

Gulielmus Cecilius Baro Burglio,

VIGILI CUM LABORE ILLUCES REGIBUS.

Regibus illuces vigili Gulielme labore,
Nam clarè fulget lux tua luce Dei.

For the Earl of *Nottingham*, Lord Admirall.

Carolus Howard.

CHARUS ARDVO LEO.

For the Earl of *Northumberland.*

Henricus Percius.

HIC PURE SINCERUS.

Upon which, with relation to the Crescent, or silver Moon his Cognisance, was framed thus:

Percius HIC PURE SINCERUS, Percia Luna
Candida tota micat, pallet at illa polo.

This was made as a wish to the Earl of *Shrewsbury*, that his name and *Talbot* may be as terrible to the French, as it was when the French so feared his progenitour *John*, Lord *Talbot*, first Earl of *Shrewsbury* of that family.

Gilbertus Talbottius.

GALLOS TU TIBI TURBES.

Ut proavi proavus, sic GALLOS TU TIBI TURBES,
Sic Galli timeant teque tuumque canem.

This

This was by transposition Anagrammaticall, framed out of the name of the Earl of *Worcester*,

Edwardus Somerset.
Moderatus, sed Verus.

This out of the name of the Earl of *Rutland.*

Rogerus Maners.
Amor resurgens.

Out of the name of the Earl of *Cumberland*, in respect of his Sea service then, alluding to his fierie Dragon, the Creast of his family.

Georgius Clifordius Cumberlandius
Doridis regno clarus cum vi fulgebis,
In Doridis regno clarus fulgebis. & undis,
Cum vi victor erit flammeus ille Draco.

Out of the name of the Earl of *Sussex.*

Robertus Ratclisius.
Sicut rarus florebit.

For the Earl of *Southampton.*

Henricus Wriotheseleius.
Heroicus, Laetus, vi virens.

For the Earl of *Devon*, Lord *Montjoy*

Carolus Blountus.
Bonus, ut sol clarus.
Tu bonus ut sol clarus, Nil clarius illo
Cœlo, te melior Carole nemo solo.

Out of the name of the late Earl of *Salisburie*, Vicount *Cranborn*, and *L. Ceoil*, whom as his honorable father, and the whole family, I cannot in durie name without honour, was made thus: *Robertus Cecilius.*

Tu orbi reluces cis.
Sic tu sub rore caeli.

With this Distich.

Orbe reluces cis, celi sub rore vires cens;
Quem Deus irradiat lumine, rore lavat.

This transpose of the letters in the name of the Lord *Lumley*, doth seem prophetically to promise many years unto that worthy and good old man.

Joannes

Joannes Lumleius.

ANNOS MILLE VIVES.

Out of the name of the late Lord *Hunſdon*, Lord Chamberlaine, and his Creaſt the white Swanne, was this Anagramme, and Diſtich thereon compoſed.

Georgius Carius Huneſdonius.

HUJUS IN SUOS CANDOR EGREGIUS.

Hunſdonii egregius reſplendet pectore candor,
Huius non in cygno nil niſi candor inest.

For the Lord *Compton*, in reſpect of his honourable parentage, and generous ſpirit, comparable with the beſt.

Gulielmus Comptonius.

ILLIUS GENIUS CUM OPTIMO.

In ſingle Surnames there have been found out for the late Earle of *Eſſex*, whoſe ſurname is *D'eureux*,

VERE DUX.

This alſo was caſt into this Diſtich ſince he ſo valoriouſly took *Gades* now called *Cales* in *Spain*, as ſoon as he ſaw it, when it was accounted ſo honourable to *Hercules* to have ſeen it once.

VERE DUX D'eureux, & verior Hercule; Gades
Nam ſemel hic vidit, vicit at ille ſimul.

For the worthy and compleat Knight Sir *Fulk Grevil*, who excelleth in ſtately *Heroicall* verſe, in *Grevilius Vergilius*, in *Vernon Renoun*, *&c.* But here it is time to ſtay, for ſome of the ſowr ſort begin to laugh at theſe, when as yet they have no better inſight in Anagrammes than wiſe *Sieur Gaulard*, who when he heard a Gentleman report that he was at a ſupper, where they had not onely good company and good chear, but alſo ſavoury Epigrammes, and fine Annagrammes: he returning home, rated and bowted his Cook as an ignorant ſcullion that never dreſſed or ſerved up to him, either Epigrammes or Anagrams. And as for theſe ſowr ſurlings, they are to be commended to *Sieur Gaulard*, and he with them joyntly to their Cooks, and kitchin-ſtuffe.

Money.

Money.

IT is a received opinion, that in moſt ancient ages, there was onely barterie or change of wares, and commodities amongſt moſt nations. As in *Homer*, *Glaucus* golden armour was valued at one hundred cowes, and *Diomedes* at ten. Afterward in commutative Juſtice it was thought moſt neceſſarie to have a common meaſure, and valuation, as it were of the equality and inequality of wares, which was invented, firſt, as the Jewes gather out of *Joſephus*, in the time of *Cain*. Certainly, it was in uſe in the time of *Abraham*, as appeareth both by the 400. Sheckles he payed for a place of burial. *Geneſ.* 23. and the money which *Joſephs* brethren carried into Ægypt. *Geneſ.* 42.

The Greeks refer the invention of it to *Hermodice*, the wiſe wife of the fooliſh aſſe-eared *Midas*, as the Latines to *Janus*. This common meaſure or meane to reduce wares to an equality, was called by the Greeks, *Nomiſma*, not from King *Numa*, But of *Nomos*: Becauſe it was ordained by law; by the Latines *Pecunia*, either for that all their wealth in elder times conſiſted in cattell: as now among the Iriſh; or that their firſt coyne (as *Plinie* will) was ſtamped with a Cow (although in a generall ſignification *Pecunia* compriſed all goods moveable and immoveable.) It was alſo by them called *Moneta* in a more reſtrict ſignification a *Monendo*, (as *Suidas* ſaith) becauſe when the Ro-

mans stood in need of money, *Juno* admonished them to use justice, and there should be no want of money: the effect thereof when they found, she was surnamed *Juno Moneta*, and money was coyned in her Temple. And albeit money had no temple erected to it at Rome for a long time, yet it was as much honoured as either *Peace*, *Faith*, *Victory*, *Vertue*, or according to that of *Juvenal*:

Et si funesta pecunia templo
Nondum habitat, nullas nummorum ereximus aras,
Ut colitur Pax, atque Fides, Victoria, Virtus, &c.

August. de Civit. Dei lib. 4.

But afterward when as all Gods gifts were by Pagans made Gods and Goddesses, Money was also enshrined by the name of *Dea Pecunia*, in the figure of a woman holding a paire of ballance in one hand, and *Cornucopia* in another: unto whom I doubt not but as many commit Idolatry now, as then; when as the Greek proverb will be always verified, *Chremata*, *Chremata Anér*. Money, Money is the man, yea, and the fift Element. And as he he saith,

Uxorem cum dote, fidemque, & amicos,
Et genus & formam Regina Pecunia donat.

From the Latin word *Moneta*, came the old word among our English-Saxon Ancestours *Munet*, which we now call money, as the Germans *Muntz*, the French *Monoie*, the Italians *Moneta*, & the Spaniard *Moneda*. Which as Civilians note, must consist of matter, forme, weight and value: for the matter, copper is thought to have been first coyned, afterward silver, for the cleanes, beauty, sweetnes, and brightnes; and lastly gold as more cleane, more beautifull, more sweet, more bright, more rare, more pliable and portable, aptest to receive forme, and divisible without losse, never wasted by fire, but more purified, not lessened by occupying, rust or scurfe; abiding fretting, and liquors of salt and vinegar without damage; and may be drawne without wooll, as if it were wooll. So that these two metals have been chosen amongst all civill nations as by the common consent, to be the instruments of exchange and measure of all things. Albeit other matter hath been

used

uſed for money, as among the ancient Britains beſides braſſe, and iron rings, or as ſome ſay, iron plates reduced to certain weight; and among the Lacedemonians iron lingets quenched with vineger, that they may ſerve to no other uſe, and now the Indians have their *Cacoas* in ſome parts, and ſhells in other to ſerve for money. There alſo hath been ſtamped money of leather, as appeareth by *Seneca*, who mentioned that there was in ancient time *Corium forma publica percuſſum*: and alſo that *Frederick* the ſecond, when he beſieged Millan, ſtamped leather for currant. And there is a tradition that in the confuſed ſtate of the Barons warre, the like was uſed in England, yet I never ſaw any of them. But we have ſeen money made by the Hollanders of paſtbord, *Anno* 1574.

As for forme, becauſe I haſten home, it were impertinent to note here, how the Jewes, albeit they deteſted images, yet they imprinted upon their ſheckle on the one ſide the Gold pot which had the Manna, with this inſcription in Hebrew, *Siclus Iſraelis. i. e. Sydus Iſraelis*: and on the other ſide the rod of *Aaron* with buddes and bloſſomes, and *Hieruſalem Sancta*. Or how the Dardanians ſtamped in their coynes two Cocks fighting; *Alexander* his horſe *Bucephalus*: the Athenians an Ole, or an Oxe; from whence came the Proverbe againſt bribing Lawyers, *Bas in lingua*. They of *Ægina* a ſnayle, whereof alſo roſe another Proverb, *Virtutem & Sapientiam vincunt teſtudines*, for that money goeth beyond both valour and wiſedom.

As for the Romans, as they did ſet down the image and inſcription of the Conſul while the Commonwealth flouriſhed, afterward of the Emperour on the one ſide, ſo they changed the reverſe alwayes upon new events, or exploits, and it is ſuppoſed by ſome, that the great ounce Medalls both of braſſe and gold were ſtamped for honour, and to continue the memory of Princes: nevertheleſſe they were currant as well as the ſmalleſt. And this manner of ſtamping the Princes image upon coynes was continued amongſt

all civill nations; onely the Turks and other Mahumetans in deteſtation of Images inſcribed the Princes name and yeare of the tranſmigration of their Prophet *Mahomet*, which happened in the yeare of our Lord, 622.

After the arrivall of the Romans in this Iſle, the Brittains imitated them; for they coyned both gold and copper, and yet there are extant ſome of *Cunobelin* King of Eſſex and Middleſex with a beardleſſe image inſcribed *Cunobelin*, and in the reverſe, ſome with an Horſe; ſome with a Coyner and *Taſcio*; ſome with two heads conjoyned and *Cuno*, and in the reverſe either an Hogge under a tree with *Camu*, or one eare of corne with *Camu*, to note as it ſeemeth, *Camalodunum* as they then called it, now *Maldon*, which was the principall ſeate of the Kingdome. There are likewiſe ſome to be ſeen of that famous *Brunducia*, which onely I heare of, but hitherto have not ſeen.

When the Romans had extinguiſhed the Kings here, they ſuppreſſed the Britiſh coynes, and brought in their own as a proofe of their conqueſt, which were currant here from the time of *Claudius* unto *Valentinian* the younger, the ſpace of ſome 500. years. And whereas all the money for this part of the world was coyned a long time, either at Rome, Lyons, or Trier; *Conſtantin* as it ſeemed, erected a Mynt at *London*, for we have ſeen copper coyne of his with *P. Lond. S.* implying *Pecunia Londini ſignata*: and there was an officer as Treaſurer of this Mynt at *London* called *Præpoſitus Theſaurorum Auguſtenſium*. For *London* was called *Auguſta* in the declining ſtate of the Empire. Of theſe Roman coynes great plenty have been found, and daily are found, which were hid (as the Saxon Chronicle ſaith) when *Maximus* carried ſo many Britaines into *France* with him, and at divers other times overcovered in the ground in the ſodaine ruinating of Townes by the Saxons, and others.

Mint at London in the Romans time.

After the Romans had given over the poſſeſſion of this Realme, it ſeemeth probable that their coyne was ſtill currant

currant here a long time; for there never as yet, as far as I understand, have been any coines found of *Vortiger*, *Vortimer*, *Aurelius Ambrosius*, *Arthur*, and other which lived in those times. As for the Britaines, or Welsh, whatsoever *Jura Majestatis* their Princes had, I cannot understand that they ever had any coine of their own, for no learned of that nation have at any time seen any found in Wales, or elsewhere. The most ancient English coine which hitherto hath come to my sight, was of *Ethelbert* King of Kent, the first Christian King of our English Nation, and in that age and succeeding times, all Money-accounts passed by the names of *Pence*, *Shillings*, *Pounds*, and *Mancuses*: *Pence* seemeth to be borrowed from their Latin word *Pecunia*; or rather from *Pendo*, for the just weight thereof, which weighed about three pennies of our money, and were rudely stamped with the Kings image on the one side, and the Mint-masters on the other, or else the name of the City where they were coyned. Five of these pence made their shilling, which they called *scilling*, probably from *scilingus*, which the Romans used for the 4th. part of an ounce, *L.* 21. parag. *filium*; and forty eight of the *scillings* made their pound, and 400. of these pounds were a legacie for a Kings daughter, as appeareth by the last will and testament of King *Alfred*. By these names they translated all summs of money in their old English Testament, as Talents, by *Pundas*; the thirty silver pieces, *Judas* price of treason by *Thirtig scillinga*; tribute money by *Penining*, the farthing and mite by *Feortling*. Onely the *Stater* found in the fishes mouth by *Weeg*, which we now translate a piece of 20. pence. But they had no other coyned money but pence onely, the rest were names or numbers, or weights.

Pence.

Shilling.

Pound.

Weeg.

Thirty of these pence, as *Alfric* Archbishop of *Canterbury*, in his Saxon Grammer notes, made a *Mancus*, which some think to be all one with a *Marke*, for that *Manca* and *Mancusa* is translated in ancient books, by *Marca*. And *Manca*, as appeareth by an old fragment, was *quinta pars uncia*, They reckoned these *Mancuse*, or *Mancus* both in

Mancuse.

gold and silver: for about the yeare of our Lord, 680. *Ina*, King of the West Saxons, as we read in Malmsbury, enforced the Kentishmen for to redeeme their peace at the price of thirty thousand *Mancus* of gold. In the notes upon King *Canutus* Lawes, I finde this difference, that *Mancusa* was as much as a Marke of silver; and *Manca* was a square piece of gold, commonly valued at thirty pence.

Ores. The Danes also brought in a reckoning of Money by *Ores, per Oras*, which is mentioned in Doomes-day-Book. Whether it were a severall coyne, or a certain summe, I know not, but I collect out of the Abbey Book of *Burton*, that 20. *Oræ* were ratable to two Marks of silver. I may also suppose that the Sound of Denmarke, where Ships pay toll for passage, called *Ore-sound*, hath the denomination from this *Ores*. In Doomes-day-Book there is also mention of *Libræ arsæ, pensatæ, ad numerum, & de albo Argento*, which implyeth in my opinion Moneyes tryed for their allay by fire, payed by weight, number, and in bullion.

Bizantines or Bezants. Gold they had also which was not of their own coyne; but Out-landish, which they called in Latin *Bizantini*, as Coyned at *Constantinople*, sometime called *Bizantium*, and not at *Besanson* in Burgundy. This Coyne is not now known; but *Dunstan*, Archbishop of *Canterbury* (as it is in the Authenticall deed) purchased Hendon in Middlesex of King *Edgar*, to Westminster, for 200. *Bizantines*: of what value they were was utterly forgotten in the time of King *Edward* the third: for, whereas the Bishop of *Norwich* was condemned to pay a *Bizantine* of gold to the Abbot of Saint *Edmunds-bury*, for encroaching upon his libertie (as it was enacted by Parliament in the time of the Conquerour) no man then living could tell how much that was, so as it was referred to the King to rate how much he should pay. Which I doe much marvaile at, when as but one hundred yeere before, two hundred thousand Bezants were exacted of the Soldan for the redeeming of Saint *Lewis* of *France*, which were then valued

Joinville in the life of S. *Lewis*, cap. 42.

at

at an 100. thousand *Liurs*. The name continueth yet in the blazon of Armes, where Plates of Gold are called Bezantes; and in the Court of *England* where a great piece of Gold valued at fifteen pound, which the King offereth upon high festivall dayes: it is yet called a *Bizantine*, which anciently was a piece of Gold coyned by the Emperours of Constantinople; but afterward there were two purposely made for the King and Queen with the resemblance of the Trinity inscribed, *In honorem sanctæ Trinitatis*, and on the other side the picture of the Virgin *Marie*, with *In honorem sanctæ Mariæ Virginis*: and this was used till the first yeare of King *James*, who upon just reason caused two to be new cast, the one for himself, having on the one side the picture of a King kneeling before an altar, with foure Crownes before him, implying his foure Kingdomes, and in the circumscription, *Quid retribuam Domino pro omnibus quæ tribuit mihi?* on the other side a Lamb lying by a Lyon, with *Cor contritum & humiliatum non despicies Deus*. And in another for the Queen, a Crown protected by a *Cherubin*, over that an eye, and *Deus* in a cloud, with *Teget alâ summus*; on the reverse a Queen kneeling before an altar, with this circumscription *Piis precibus, fervente fide, humili obsequio*.

But to our purpose. Albeit the coyning of money is an especiall right and prerogative of Soveraign Majestie; yet our ancient Saxon Kings communicated it to their subjects; for there was in every good town one coyner: but at *London* eight, at *Canterbury* foure for the King; two for the Archbishop, one for the Abbot; At *Winchester* six; at *Rochester* three; two at *Hastings*, so at *Hampton*, *Exceter*, *Shaftesbury*, *Lewis*, and *Chichester*, at which time false coyners lost their hands by Law. *Leg. Athelstani cap. 19. (Sax. 14.) vide Hist. Anglic. script. col. 843. 31. & col. 899. 8.*

The Norman Kings continued the same forme, coyning onely pence with the Princes image on the one side, and on the other the name of the City where it was coyned, with a crosse so deepely impressed, that it might be easily parted and broken into two halfes; which so broken they

they called *Halfe-pence*, and if into foure parts, which they called *fourethings*, or *Farthings*.

Grievous were the punishments * of false coyners in this age, who were punished by putting out of eyes, cutting off hands and genitals. Great also was the disorder: For in King *Stephens* time every Earle and Baron erected his Mynt; but *Henry* the second suppressed them all,† altered the coyne which was corrupted by counterfeitours, to the great good of the Common-weale, but dammage of some private men: he also granted libertie of coyning to certain Cities and Abbies, allowing them one staple, and two puncheons at a rate, with certain restrictions. In the time of his son King *Richard* the first, money coined in the East parts of Germany began to be of especiall request in England for the puritie thereof, and was called *Easterling money*, as all the inhaibtants of those parts were called *Easterlings*, and shortly after some of that Country, skilfull in Mint matters and allaies, were sent for into this Realme to bring the coine to perfection; which since that time was called of them *Sterling*, for *Easterling*, not from Striveling in Scotland, nor from a starre, which some dreamed to be coined thereon; for in old deeds they are alwayes called *Nummi Esterlingi*, which implyed as much, as good and lawfull money of England, or *Proba Moneta* among the Civillins, and *Monoy de Roy* in France. *Otho* a German was the principall among these Easterlings, and in old Records is called *Otho Cuweator*, who grew to such wealth that *Thomas* his son surnamed *Fitz-Othes*, married one of the coheires of *Beauchamp* Baron of Bedford; was Lord of *Mendlesham* in Suffolk, and held in fee to make the coyning stampes serving for all England: which office descended by an heire generall to the Baron *Boutetort*, from whom *Ferrers* of *Tamworth*, *Berklays* of Stoke, *Knivets* and other are lineally descended.

Nevertheless this Easterling good money was in a short time so corrupted and clipped by Jewes, Italian

Vide Hist. Angl. Script. col. 2377. 60.

* *Ib. col.* 898. 45. 923. 30. 254. 37. 231. 6. 504. 21. 1000. 49. 2377. 59.

† *Matth. Paris. in an.* 1180.

Hic fallit doctis Cambden. *sicut per Glossarium. v. cl.* Guil. Somneri *in Hist. Angl. script. vocab.* Esterlingus, *luculenter patet.*

Sterling Money.

Italian uſurers called then *Corſini*, (who were the firſt Chriſtians that brought in uſury among us) and Flemings, that the King by Proclamation was enforced to call in the old money, make a new ſtamp and to erect Exchanges where the weight of old money was exchanged for new, allowing thirteen pence for every pound, to the great damage of the people who beſide their travaile, Charge, and long attendance received (as my Authour ſaith) of the Bankers ſcant twenty ſhillings for thirty, which the Earl of Cornwall farmed of the King, reſerving onely the third part for the King. *Mat. Paris in an.* 1247. & 1248.

82.

King *Edward* the firſt, as he eſtabliſhed the meaſure of an ell by the length of his arme, imitating therein *Carolus Magnus*, ſo he firſt eſtabliſhed a certain ſtandard for the coyn which was preſcribed in this manner by *Gregory Rockley* Major of London and Mint-maſter, if I do not miſconceive it. 3 E. 1.

"A pound of money containeth twelve ounces, in a "pound there ought to be eleven ounces, two Eaſterlings "and one ferling, and the other allay. The ſaid pound "ought to weigh twenty ſhillings and 3. pence in ac- "count. So that no pound be more than twenty ſhillings 4. "pence, nor leſſe than twenty ſhillings 2. pence in account "and in weight. *Book of S. Edmunds Bury.*

"The ounce ought to weigh 20. pence, and a penny 24. "graines and a half. Note that eleven ounces two pence "ferling ought to be of ſo pure ſilver, as is called *leaſe ſilver*, and the Minter muſt adde of other weight 17. pence "half penny farthing if the ſilver be ſo pure. *M. Paris referreth this to the time of K. John.*

This King alſo firſt coyned the penny, half-penny, and farthing round, which before were the half part, or fourth part broken of the penny. Whereupon the Chronicles verified hereby a prophecy of *Merlin*, *Findetur forma commercii, dimidium rotundum erit*, and thereupon theſe Rimes were made at that time. *De aſſiſa & pondere Monetæ, ac de retonſoribus & falſonariis ejuſdem deſtruendis, vide Pat. 6. Joh. m. 3. in dorſo.*

Edward did ſmite round penny, half penny, farthing,
The croſſe paſſes the bond of all throughout the ring.

The Kings ſide was his head, and his rame written;
The croſſe ſide, what City it was in coyned and ſmitten.
To poor man to prieſt the penny fraſes nothing,
Men give God aie the leaſt, they feaſt him with a farthing.
A thouſand two hundred foureſcore years and moe
On this money men wondred, when it firſt began to go.

Vide Hiſt. Angl. ſcript. col. 611. 41. & col. 2377. 60. & 2463. 6. & 62. & 2493. 65.

The ſame King likewiſe called in certain Counterfeit pieces coyned by the French, called *Pollards*, *Crocars*, and *Roſaryes*, whereupon was then made this Ecchoing Barbarous verſe.

Laude decoreris, noſtris ſterlinge gereris,
Crocar es, aſq; peris, fugias, as rite teneris.

7 E. 1. Money ſo refined, was by ſtealth tranſported and counterfeited, and forraine coynes called *Mitres*, *Lyons* imported in ſuch quantity, that they were forbidden by proclamation, and 280. Jewes executed at London for clipping the Kings coine. 28 E. 1. Afterward *Crocards* and *Pollards* were decried down to an halfe penny. Roſaries, Stepings and Staldings forbidden. Black money (what that was I know not, if it were not of Copper, as *Maile* & *Black-maile*) was forbidden by K. *Edward* 3. upon paine of forfeiture thereof, and Gally halfe pence brought hither by the Gallies of Genoa, who had great trade in England, was eſtſoones prohibited by Parliament, in the time of K. *Henry* the fourth. Suſkins and Dodkins by K. *Henry* the fift, and blanckes by King *Henry* the ſixt.

Gold. About the yeare 1320. the Kings and States of Chriſtendomes began to coyne Gold, as the Emperours of Almain, the French King, the Duke of Venice and Genoa, whoſe pieces were thereupon called Ducats, and our King *Edward* the 3. imitating them, firſt coyned Gold. Why they ſo long forbare to coine gold, I know not, unleſs it were of ignorance, for I think it proceeded not from the law of *Juſtinian* the Emperours who forbad forraine Princes to coine Gold.

The firſt gold that K. *Edw.* 3. coyned, was in the yeare 1343. and the pieces were called *Florences*, becauſe *Florentines*

tines were the coiners, Shortly after, he coyned *Nobles*, of noble, faire and fine gold, the penny of gold; afterward the Roſe-Noble then currant for 6. ſhilling 8. pence, and which our Alchymiſts do affirme (as an unwritten verity) was made by projection or multiplication Alchymicall of *Raymund Lully* in the Tower of London, who would prove it as Alchymically, beſide the tradition of the Rabbies in that faculty, by the inſcription; for as upon the one ſide there is the Kings Image in a ſhip, to notifie that he was Lord of the Seas, with his titles, ſet upon the reverſe, a croſs floury with *Lioneux*, inſcribed, *Jeſus autem tranſiens per medium eorum ibat*. Which they profoundly expound, as Jeſus paſſed inviſible and in moſt ſecret manner by the middeſt of Phariſes, ſo that gold was made by inviſible and ſecret art amidſt the ignorant. But other ſay, that text was the onely Amulet uſed in that credulous warfaring age to eſcape dangers in battailes. This King coyned alſo half Nobles, called then the half penny of gold, leſſe pieces of gold of 3. ſhillings 4. pence, and ſome of 20. pence, called the farthing of gold: and likewiſe in ſilver, Groates and half groates, by the adviſe of *William Edingdon*, Biſhop of Wincheſter, and then Treaſurer of England.

Vide Hiſt. Angl. ſcript. col. 2584. 26. Et col. 2678. 60.

It is memorable, that the reverend and learned *Cuthbert Tunſtall* B. of Durham obſerved in the Gold of this King, that it came neereſt to that of the ancient Romans. As, that foure Roſe-Nobles did weigh an ounce, and were equivalent to the Roman *Aurei* both in weight & finenes, & ſixe Noble-Angels made an ounce, and were anſwerable in all points to the old Roman *Solidus aureus*. Likewiſe in ſilver coynes, that an old ſterling groat was equivalent to the Roman *Denarius*, the half groat to the *Quinarius*, and the old ſterling penie to the *Seſtertius Nummus*, & *Seſtertium* in the Neuter gender (a thouſand *Seſtertii*) to five pound ſterling, when 3. ſhillings 4. pence went to the ounce, but now to 7. pound 10. ſhillings, according to Sir *Thomas Smiths* account, when 5. ſhillings goeth to the ounce.

The ſucceeding Kings coyned Roſe-Nobles and double

Roſe-Nobles, the Great Soveraignes with the ſaid inſcription, *Jeſus autem tranſiens per medium eorum ibat*, & half Roſe-Nobles, with *Domine ne in furore arguas me*, & half *Henry* Nobles with the ſame, and K. *H.* the 6. when he was crowned K. of *France*, coyned the Salut, ſo ſhortly contracted for the Salutation, having on the one ſide the Angell ſaluting the Virgin *Mary*, the one holding the armes of England, the other of France, with the Kings title. On the reverſe a croſſe between a flower de luce and a Lyon paſſant with *Chriſtus vincit*, *Chriſtus regnat*, *Chriſtus imperat*. The *George*-Noble had S. *George*, with *Tale dicata ſigno mens Fluctuare neſcit*. The Angels had, *Per crucem tuam ſalva nos Chriſte Redemptor*. The Soveraigns of K. *Ed.* 6. and Q. *Elizabeth*, *Scutum Fidei porteget eam*. The Angels of Q. *Eliz.* *A domino factum eſt iſtud*, & *eſt mirabile*. The crown of *Philip* and *Mary*, *Mundi ſalus unica*, K. *Henry* the 7th. ſtamped a ſmall coine called *Dandyprats*, and firſt, as I read, coyned ſhillings, whereas before it was a name of weight, rather then a coyne, on the reverſe whereof, as of 6. pences, groats, &c. was written *Poſui Deum adjutorem meum*, as upon leſſer pieces of our Soveraign *Roſa ſine ſpina*: for ſhe firſt coynd the pieces of three pence, three half pence & three farthings. Upon this former inſcription of *Poſui Deum adjutorem meum*, a rude Scholler grounded his Apologie (when he was charged to have gotten a fellowſhip in a Colledge indirectly) by proteſting ſolemnly by his faith & honeſty that he came in onely by *Poſui Deum adjutorem meum*. And no marvaile, for ſome are ſaid to have higher place by mediation, and help of Angels.

Theſe coines and inſcriptions continued untill K. *James* having happily attained the whole Monarchie of great Britaine, cauſed new coynes to be made of ſeverall ſtamps, weights, and values to be currant in his kingdomes, that is to ſay, one piece of Gold of the value of 20. s. ſterling, called the *Unite*, ſtamped on the one ſide with his picture formerly uſed with this ſtile *Jacobus Dei Gra. Mag. Britanniæ, Fran.*

& Hiber. Rex. and on the other ſide his Armes crowned, with this word, *Faciam eos in gentem unam:* One other gold money of ten ſhillings called the *Double Crown*, and one of five ſhillings, called the *Britaine Crown*, on the one ſide with his picture accuſtomed, and his ſtile, as aforeſaid; and on the other ſide his Armes, with this word, *Henricus Roſas, Regna Jacobus.* One other piece of foure ſhillings, called the *Thiſtle Crown*, having on the one ſide a Roſe crowned, and his title, *Ja. D. Gra. Mag. Br. Fr. & Hiber. Rex*: and on the other ſide a Thiſtle Flower crowned, with this word, *Tueatur unita Deus.* Alſo pieces of two ſhillings ſix pence, called Halfe Crowns, with his picture accuſtomed, and this word, *Ja. D. Gr, Roſa ſine ſpina:* and on the other ſide his Armes, and this word, *Tueatur unita Deus.* And for ſilver Moneyes, pieces of five ſhillings and two ſhillings ſix pence, having on the one ſide his picture on horſeback, and his ſtile aforeſaid: and pieces of twelve pence and ſix pence, having his picture formerly uſed, and his ſtile: and on the other ſide his Armes, with this word, *Qua Deus conjunxit, nemo ſeparet.* Alſo pieces of two pence, having on the one ſide a Roſe crowned, and about *Ja. D. Gr. Roſa ſine ſpina:* and on the other ſide a Thiſtle Flower crowned, and about it, *Tueatur unita Deus.* And one penny having on the one ſide a Roſe, and about it *Ja. D. Gr. Roſa ſine ſpina*: and on the other ſide a Thiſtle Flower, with this word, *Tueatur unita Deus.* And the half penny, having on the one ſide a Roſe, and on the other a Thiſtle Flower.

King *Henry* the eight, who had infinite wealth left by his prudent and ſparing Father, and ſo enriched himſelf by the ſpoyles of Abbyes, by Firſt fruits, Tenths, exactions, and ablenties in Ireland, was yet ſo impoveriſhed by his pompous profuſion, that in his later dayes he firſt corrupted the rich coyne of this flouriſhing Kingdom with Copper, to his great diſhonour, the dammage of Succeſſors, and the people, although for his advantage for the preſent. Upon which occaſion, that we may inſert a tale, when we purpoſe

purpoſe nothing ſerious here: Sir *John Rainsford* meeting Parſon *Brocke*, the principall deviſer of the Copper Coyne, threatned him to break his head, for that he had made his Soveraign Lord (the moſt beautifull Prince, King *Henry*) with a red and copper noſe. So baſe and corrupted with copper were his money, as alſo of King *Edward* the ſixt, that ſome of them which was then called Teſtons, becauſe the Kings head was thereon figured, contained but two pence farthing in ſilver; and other foure pence half penny. But Queen *Elizabeth* of thrice happy memory, to her ever glorious renown, conſidering in the beginning of her raigne by the long ſufferance of that baſe and copper moneyes, not only her Crown, Nobility, and Subjects of this her Realme to be daily more and more impoveriſhed, the ancient and ſingular honour and eſtimation, which this Realme of England had beyond all other by plenty of moneyes of Gold and Silver, only fine and not baſe, was hereby decayed, but alſo by reaſon of theſe ſaid baſe moneyes, great quantity of forged & counterfeits were daily made and brought from beyond Seas, for the which the ancient fine gold and ſilver, and the rich Merchandize of this Realme was tranſported and daily carried out of the ſame, to the impoveriſhing thereof, and enriching of others; And finally, hereby all manner of prices of things in this Realme, neceſſary for ſuſtentation of the people, grew daily exceſſive, to the lamentable and manifeſt hurt and oppreſſion of the ſtate, eſpecially of Penſioners, Souldiers, and all hired ſervants, and other meane people that live by any kinde of wages, and not by rents of lands, or trade of Merchandize. She, upon theſe conſiderations deſirous to refine the coine, not according to the legall, but naturall eſtimation of the metall, firſt marked the baſe money, ſome with a Greyhound, other with a Portcullices, and other with a Lyon, Harp, Roſe, or Floure de Lys, and after a time calling them to her Minte, repayed ſo much for them as they contained in pure ſilver; ſo that by her benefit England enjoyeth as fine, or rather finer ſterling ſilver than ever it was in this Realme by the

ſpace

ſpace of two hundred years and more; a matter worth marking and memory. Verily a greater matter than either King *Edward* the 6. or Queen *Mary* durſt attempt. Whatſoever doth remaine for money, let Money-mongers ſupply when they will. And I refer to *Politicians* to diſpute among themſelves, whether the dearth of all things, which moſt complaine of, doth proceed from plenty of gold and ſilver, ſince the late diſcoveries, or from *Monopolies*, and combinations of Merchants and Craftſmen, or from tranſportation of graine, or from pleaſure of great perſonages, which do moſt highly rate ſuch things as they moſt like, or exceſs in private perſons, or to all theſe conjoyntly.

Apparell.

Apparell.

NO doubt but after the creation, mankinde went first naked, and in probabilitie might so have continued. For that as Nature had armed other creatures, with haire, bristles, shells, and scales, so also man with skin sufficient against the injuries of the aire. For in this cold Countrey in *Severus* time, the most Northern *Britaines* were all naked, and thereunto use had so hardened them, according to that which a half naked poor beggar answered in cold weather to one warmely clod with his furres, muffes, and sables about his neck, mervailing at his nakednesse: I as much mervaile how you can abide your face bare; for all my body is made of the same metall that your face is.

But a bashfull shamefastnes in-bred in man, and withall a naturall desire of decencie, and necessity of coverture in extreme weather, first gave occasion to invent apparell, and afterward pride playing upon conceited opinions of decencie, hath infinitely varied the same in matter, form, and fashion, and so now doth and will continually.

Lucretius the ancient Poet, thought that garments of knit work, and after of woven, were first in use by this verse:

Nexilis ante fuit vestis, quàm textile tegmen.

As that iron was found out afterward, without which weaving could not be used. But other think that Beasts skinns after *Adams* leaves, was mans first coverture. Certainly at *Cæsars* arrivall some years before Christs Nativity

vity, the *Britaines* in the South parts of this our Isle, were attired with skins, and after as civility grew under the Romans, they assumed the Roman habite.

The *English* which at their first arrivall here used long Jacquets, were shorn all the head saving about the crown, and under that an yron ring. After they ware loose and large white garments, with broad guards of divers colours, as the Lombards. Somewhat before the conquest they were all gallant with coats to the mid-knee, head shorn, beard shaved, armes laden with bracelets; and face painted.

Whosoever will enter into this argument since the conquest, his pen may have a spacious walk, but I purposing to be brief, will omit the royall habits of Kings at their Coronation, the mantle of Saint *Edward*, the *Dalmatica* with sleeves, a sacerdotall garment, their hose and sandals. As also the honourable habiliments, as roabes of State, Parliament roabs, Chaperons and Caps of Estate, houplands, which some think to be traines, the Surcoate, Mantle, Hood and Coller of the order of the Garter, &c. the Ghimners, Rochets, Meters of Bishops, with the Archbishops Pall bought so dearly at *Rome*, and yet but made of the wool of white lambs, fed by Saint *Agnes Nunnes*, and led about Saint *Peters* Altar, and laid upon his tombe. Neither will I speak of the Judges red roabes, and Coller of S S. which they used in memory of S. *Simplicius*, a sanctified Lawyer, and Senatour of *Rome*. I omit I say all these matters, whereof each one would require a whole treatise, and will briefly note what I have observed by the way, in my little reading.

Robert, eldest son to the Conquerour, used short hose, and thereupon was by-named *Court-hose*, and shewed first the use of them to the English. But how slight they were then, you may understand by King *William Rufus* hose, of which I shall speak hereafter.

King *Henry* the first reprehended much the immodestly of apparell in his dayes, the particulars are not *In wise speeches*

ſpecified, but the wearing of long hair with locks and pérukes, he aboliſhed.

King *Henry* the ſecond, brought in the ſhort Mantle, and thereof had that by-name of *Court-Mantle*. And in this time the uſe of ſilk, I mean *Bombycina*, made by ſilk-wormes, was brought out of *Greece* into *Sicile*, and then into other parts of Chriſtendome. For *Sericum* which was a doune kembed off from trees among the *Seres* in East India, as *Biſſus* was a plant or kind of ſilk graſs, as they now call it, were unknown. *Silke.*

There was alſo a coſtly ſtuffe at thoſe times here in *England*, called in Latine *Aurifriſium*; what it was named in Engliſh I know not, neither do imagin it *Auriphrigium*, and to ſignifie embroyderie with gold, as *Opera Phrygia*, were embroderies. Whatſoever it was, much deſired it was by the Popes, and highly eſteemed in *Italie*. But to the purpoſe;

What the habits both civill and militarie were in the time of King *John*, *Henry* the third, and ſucceeding ages, may better appear by their monuments, old glaſs windows, and ancient Arras, than be found in writers of thoſe times. As alſo the roabs (which the Kings then allowed to each Knight when he was dubbed,) of Green or Burnet, viz. *Tunicam, & pallium cum penulis byſſis*, as they ſpake in that age, and appeareth upon record. Neither is it to be doubted, but ſucceſſive time, and Engliſh mutability brought in continually new cuts, as in the time of King *Edward* the third: which may be underſtood by this rime then made: *Clauſ. anno 2. Henr. 4.*

Long beards, heartleſs,
Painted hoods, witleſs;
Gay coats, graceleſs,
Makes England *thriftleſs.*

Vide Chron. MS in bibl. Bodl. (inter Codices Archiep. cant.) K. R. 4. f. 128. a. & 134. a. b.

Many Statutes were alſo provided in that behalf, and the hiſtory called *Eulogium* proveth no leſs: *The Commens* (ſaith he) *were be-fatted in exceſs of apparel, in wide ſur-*

coates

coats reaching to their loyns, ſome in a garment reaching to their heels, cloſe before and ſtrowting out on the ſides, ſo that on the back, they make men ſeem women, and this they call by a ridiculous name, Gown: *their hoods are little, tyed under the chin, & buttoned like the womens, but ſet with gold, ſilver and precious ſtones: their lirripippes reach to their heels all jagged, They have another weed of ſilk, which they call a* Paltock, *their hoſe are of two colours, or pied, with more, which with lachets, which they called* Herlots, *they tye to their* Paltocks *without any breeches. Their girdles are of gold & ſilver, ſome worth 20. Marks, their ſhoes and pattens are ſnowted & piked more then a finger long crooking upwards, which they call* Crackows, *reſembling the divels claws, which were faſtned to the knees with chains of gold and ſilver. And thus were they garmented* (which as my Author ſaith) *were lyons in the hall, and hares in the field.* The book of *Worceſter* reporteth that in the year of our Lord, 1369. they began to uſe caps of divers colours, eſpecially red with coſtly lynings; and 1372. they firſt began to wanton it in a new round curtall weed which they called a *Cloak*, and in Latin *Armilauſa*, as onely covering the ſhoulders. Here you may ſee when Gowns, Cloaks, and Caps firſt came in uſe, though doubtleſs they had ſome ſuch like attire in different names.

How ſtrangely they were attired under King *Richard* the ſecond, the good perſon in *Chaucer* ſhall tell you. *Alas may not a man ſee as in our daies the ſinfull coſtly array of cloathing, & namely in too much ſuperfluity of clothing, ſuch that maketh it ſodear, to the harme of the people, not only the coſt of embroidering the diſguiſed endenting, or barring, ounding, playting, winding, or bending, & ſemblable waſt of cloth in vanity. But there is alſo the coſtly furring in their gowns, ſo much pounſing of cheſell to make holes, ſo much dagging of ſheres forche, with the ſuperfluity in length of the foreſaid gowns, trayling in the dung, and in the mire, on horſe and alſo on foot, as well of man as of woman. That all that trayling is verily as in effect waſted, conſumed, & thred bare, & rotten with dung rather then it it given to the poor. Upon that other*

side to speak of the horrible disordinate scantness of cloathing, as been these cutted slops, or hanselinefs, that through their shortnes's cover not the shamefull members of man, to wicked intent. Alas some of them shew the boss of their shape, and the horrible swoln members that seemeth like the malady of Hernia, *in the wrapping of their hosen, and also the buttocks of him fare, as it were the hinder parts of a she ape in the full of the Moon. And moreover the wretched swoln members that they shew through disguising, in departing of their hosen in white and red, seemeth that half their privy members were slain. And if so be that they depart their hosen in other colours, as is white and blew, or white and black, or black and red, and so forsooth: Then seemeth as by variance of colour, that the half part of their privie members, been corrupt by the fire of S. Anthony, or by canker or by other such mischance: Of the hinder part of the buttocks it is full horrible for to see, for certes in that part of their body, there as they purge their stinking ordure, that foul part shew they to the people, proudly in despite of honesty, which honesty Jesu Christ and his friends observed to shew in their life. Now as to the outragious array of women, God wot, that although the visages of some of them seem ful chast, and debonaire, yet notifie in her array and attire licourousnes's and pride. I say not that honesty in cloathing of man or woman is uncovenable, but certes the superfluity of disordinate quantity of cloathing is reproveable.*

They had also about this time a kind of Gown called a *Git*, a jacket without sleeves called a *Haketon*; a loose jacket like an Heralds Coat of Armes, called a *Tabard*; a short gabbardin called a *Court-pie*; a gorget called a *Chevesail*; for as yet they used no bands about their neck; a pouche called a *Gisper*. And Queen *Anne* wife to King *Richard* the second, who first taught English women to ride on side-sadles, when as heretofore they ridde astride, brought in high head attire piked with hornes, and long trained gowns for women.

But farther, of the extravagancies in Apparell, let us hearken to what *Thomas Occleve*, who lived in King *Henry* the fourth's time, in a Poem * of his, expresseth.

* *M S. in bibl. Bodl. inter Cod. Cantuar. Archiep.) K. 78. p. 67. b.*

Of Pride and of waſt clothing of Lordis mene, which is azens her aſtate.

UNdir an old pore abyte regneth eſte
Great vertew, though it moſtre poorly:
And wher as grete aray is up on loft,
Vice is but ſeldom hit, that wele wot I:
But not report I pray the inwardly
That freſh aray y generall deprave
Thes worthi men mow full weel it have.

But this me thynketh an abuſion
To ſene one walke in a Robe of ſcarlet,
Twelve yerdis wide with pendaunt ſlevis doune
On the ground, and the furrur therein ſet
Amounting unto xx. l. *or bett;*
And zef he for it payd hath he no good
Leffte him wherwith to by himſelf an Hood,

For thogh he gete forth among the prees
And overlooke evere poor wight
His cofre and eke his purs I trow be peneles
He hath no more than he goth yn upright,
For Lond, Rent, or Cattell he may go lyght,
The weight of hem ſhall not ſo my ch peyſe
As doth his Gown, Is ſuch aray to preyſe?

Nay ſothly ſone it is all mys me thynk th
So poor a wight his Lord to contrefett
In his aray, yn my conceyt 't ſynkith;

Certes to blame bene the Lordis grete,
Zef that I durſt ſey they her men lete
Uſurpe ſuch Lordly apparayle
It is not worthy my Child without fayle.

Some a ſarre men myght Lords knaw
By her aray from other folk or naw,
A man ſhall ſtodye or muſyn naw a long throw
Which is which; O Lords it ſittes to zow
Amend this, for it is for your prow
Zef bytwen zow and zour men no differenee
Be yn aray leſſe is your reverenee.

Alſo ther is another new jett
A fowle waſt of cloth and exceſſyf
Ther goth no laſſe in a mannes typett
Than of brode cloth a zerde be my lyf,
Me thinkith this a very indultyf
Unto the ſtelth were hem of hempen lane
For ſtelth is medid with a chekew bane.

Let everie Lord his awn men defende
Such gret aray, and than on my peryll
This land within a while ſoon ſhall amend
Now in Godds name put it in exile
Hit is ſynne outrageous and vyle
Lordis if ze zour aſtate and honour
Loven, flemyth this vicious errour.

What is a Lord without his mene
I put caſe that his foes him aſayle
Sodenly in the ſtrete, what help ſhall he
Whos ſleves encombrons ſo ſyde, trayle,
Do to hys Lorde he may hym not avayle
In ſuch a caſe he wys but a woman
He may not ſtand hym in ſtede of a man

Hys Armes two, have right y now to done
And ſumwhat more his ſleves up to hold
The Tayllours y trowe mote her after ſone
Shape in the feld, thei ſhall not ſhape and folde
On her boord, thogh the never ſo fayn wolde
The cloth that ſhalbe in a gown wroght
Take an hole cloth is beſt, for laſſe is noght.

The Skynner unto the felde mote alſo,
His Houſe in London is ſo ſtreyt and ſcurs
To don his crafte, ſumtime it was not ſo,
O Lords zeve ze unto your men her pars
That ſo don, and queynt hem bett with Mirs
God of Batell, he loveth none aray
That hurtith manhood at proffe or aſſay.

Who now moſt may bere on his bak at ons
Of cloth and furrour hath a freſh renoun
He is a luſty man clepyd for the nones
But Drapers, and eke Skynners in the town;
For ſuch folk han a ſpeciall Oriſon
That floriſhed is with curſes here and there
And ny ſhall till they be payd of her gere.

In days old whan ſmall apparayll
Suffiſed unto hy aſtate or mene
Was grete howſholde ſtuffid with vitalle
But now houſholds be fed ſcars and lene
For al the good that men may repe and glene
Wayſted is in outrageous aray
So that howſholdis man ne hold may.

Pride hath wele levere here an hungry maw
To bed, than lak of aray outrage
He no price ſett th by meſures law
Ne takyth of hym cloth, mete, ne wage,
Meſure is owt of lande on Pilgremage,

But I ſuppoſe ſhe ſhall reſtore as blyve
For verry nede wol us therto dryve.

There may no Lord take up no new gyſe
But that a knafe ſhall the ſame up take
Than zef Lordes wolden in this wiſſe
For to do ſuch gowns for hem make
As men in old time undertake
The ſame get wold up, be take, and uſyd
And all the coſt lew owtragre refuſid.

Of Lancaſtre Duke John, whoſe ſaule in Heven
I fully deme, and truſt ſtitith full hy,
A noble Prince I may allegge, and nevene.
Other may no man of hym teſtifye
I never ſaw a Lord that cowd him gye
Bett l'ke hys aſtate, for knyghtly proweſſe
Was to hym girt. O God his ſaule bleſſe!

Hys gey Garments were not full wide
And zet thei hym bycam wonder wele
Now wold God the waſt of cloth, and pryde
Were now I tut in exile perpetuell
For the good and proffet univerſell
And Lordis myght helpp al this if they wold
The old get take and it forth uſe and hold.

Than myght ſylver walke more thyke
Among the peple than yt doth now;
There wold y fayn that ſet were the pryk
Bott for my ſelfy ſhall do wele y now
But ſone for that ſuch men as thow
That with the world wreſten myght have plente
Of coyne that they now have of grett ſcarſete.

Now have thes Lordis butt l'till ned of Bromes
To ſwepe away the fyth owt of the ſtrete
Sithyn ſide ſlevys of penyles Gromes

Will

Will it up lyk, be yt dry or wete
O England ſtond right up on thi fete
So fowle a waſt in ſo ſymple degre
Banyſhe ſone, or ſore it ſhal repent thee.

If a wight vertuous but narow clothed
To Lordis Courtes now a dayes goo,
His cumpeny is to myck folk lothed
Men paſſyn by hym both to and froo
And ſcorn hym, for he ys arayed ſoo
To her conceyte there ys no wight vertuous
But he whos aray is outrageous.

But he that flatre can, or ben a Bawde
And by the tweyn freſh aray hym gete
Holdyn it is to hym honour and lawde,
Trouth and clenneſſe muſten men forzete
In Lordis Courts for thei hertes frete
They hyndren folke, fy upon tonges witrew
They diſpleſaunce in Lordis courtes brew.

Lo ſone myn this Tale is at an end
Now good ſon have of me no diſdeyn
Thogh I be old and myn aray unhende
For many a zong man wote I weel certen
Off corage is ſo prowde and ſo hawteyn
That to the poor, and old man's doctrine,
Full ſeld hym deymeth or encline.

And not many years after, fooliſh pride ſo deſcended to the foot, that it was proclaimed that no man ſhould have his ſhoes broader at the toes than 6. inches: & women bummed themſelves with foxe tails under their garments, as they do now with French farthin g lles, and men with abſurd ſhort garments, inſomuch as it was enacted, in 22 E. 4. chap. 1. that no manner perſon under the eſtate of a Lord, ſhall wear from that time any gown or mantle,

unleſs it be of ſuch length that he being upright it ſhall cover his privie members and buttocks, upon pain to forfeit to our Soveraign Lord the King at every default 20. ſhillings.

Neither was the Clergy clear then from this pride, as you may perceive by *Perce Plowmã*. Albeit *Polydor Virgil* and the late Archbiſhop of *Canterbury* (moſt reverend D. *Parker*) noteth that the Clergy of *England* never ware ſilk or velvet untill the time of the pompous Cardinall *Wolſey*, who opened that door to pride among them, which hitherto cannot be ſhut. The civill wars could not purge this generall vain humour, neither the laws ſtill enacted in this behalf, neither if a contempt of gold, ſilver, and ſilk, could be brought into mens minds, which is an impoſſibility, but ſuppoſed by ſome to be the onely means to reſtrain the vain expences herein; neither do I think that the ſhamefull exceptions, which *Zaleucus* the *Locrian* provided in his laws, could ſtay our vanitie, who ordained that no woman ſhould be attended with more than one maide in the ſtreet, but when ſhe was drunk; that ſhe ſhould not goe out of the citie in the night, but when ſhe went to commit adulterie; that ſhe ſhould not weare gold or embroidered apparel, but when ſhe purpoſed to be a common ſtrumpet. As for men that they ſhould not wear rings or tiſſues, but when they went a whooring: yet for a cloſe I will tell you here how Sir *Philip Calthrop* purged *John Drakes* the ſhoemaker of *Norwich* in the time of King *Hen.* the 8. of the proud humour, which our people have to be of the Gentlemens cut. This knight bought on a time as much fine French tawney Cloath as ſhould make him a gown, and ſent it to the Taylours to be made; *John Drakes*, a ſhoemaker of that town, coming to the ſaid Taylours, and ſeeing the Knights gown-cloath lying there, liking it well, cauſed the Taylour to buy him as much of the ſame cloth, & price to the ſame intent, & further bad him to make it of the ſame faſhion, that the Knight would have his

his made of. Not long after the Knight coming to the Taylours, to take meaſure of his gown, perceiveth the like gown-cloth lying there, asked of the Taylour, whoſe it was; Quoth the Taylour, it is *John Drakes*, who will have it made of the ſelf ſame faſhion that yours is made of; well ſaid the Knight in good time be it. I will ſaid he) have mine made as full of cuts as thy ſheers can make it: it ſhall be done ſaid the Taylor, whereupon becauſe the time drew neer, he made haſte of both their garments. *John Drake* when he had no time to goe to the Taylours till Chriſtmas day, for ſerving of cuſtomers, when he had hoped to have worn his gown, perceiving the ſame to be full of cuts, began to ſwear with the Taylour, for the making of his gown after that ſort. I have done nothing (quoth the Taylour) but that you bad me, for as Sir *Philip Calthrops* is, even ſo have I made yours. By my latchet quoth *John Drake*, I will never wear Gentlemans faſhion again.

How we have offended lately herein, I referr to every particular mans own knowledge. I fear it will be verifi- See page 17.
ed, which an old Gentleman ſaid, when our poſterity ſhall ſee our pictures, they ſhall think we were fooliſhly proud in apparell, as when they ſhall ſee our contracts, purchaſes, deeds, covenants and conveyances, they will thinke wee have been exceeding craftie, as we judge the contrary by the pictures and deeds of our Auncеſtors whom wee commend for plainneſs both in meaning and attyre, though in ſome ages, they offended in the latter as well as we.

To what cauſe our mutability (whereas our Coſins the Germans have been immutable herein) may be referred, I know not, unleſs that we, as all Ilanders are *Lunares*, or the Moons men, who as it is in the old Epigram, could be fitted with no apparell, as her mother anſwered her, when ſhe intreated nothing more.

They which miſlike moſt our preſent vanity herein, let them remember that of *Tacitus*. All things run round,

and as the ſeaſons of the year, ſo mens manners have their revolutions. But nothing maketh more to this purpoſe, than that of *Seneca*. Our age is not onely faulty, our anceſtors have complained, we complain, and our poſterity will complain that manners are corrupted, that naughtineſs raigneth, and all things waxe worſe and worſe. But thoſe things do ſtay and ſhall ſtay, onely toſſed a little to and fro, even as the billows of the ſea. In one age there will be more adulterers, in another time there wil be exceſſive riot in banquetting; another while ſtrange garmenting of the body, not without deformity of the mind. At another time, malapert boldneſs will ſquare it out: In another age cruelty and fury of civill war will flaſh out; and ſometimes carowſing and drunkenneſs will be counted a bravery. So vices do ruffle among themſelves, and uſurpe one upon another. As for us we may ſay alwaies of our ſelves: We are evill, there have bin evill, and evill there will be. There will be alwaies Tyrants, Murderers, Theeves, Adulterers, Extortioners, Church-robbers, Traitours, and other of the the ſame rabblement.

Artillery

Artillerie.

IF ever the wit of man went beyond it ſelf, it was in the invention of *Artillerie* or Engines of war, albeit the firſt inventors are thought by ſome to have been either timorous and traiterous, or ſpightfull and dangerous. Wonderfull it was of what force the *Aries* or Ram was in batterie, the *Muſcles*, *walking Towers*, *Helepolis* or *Win-citie*, wherewith *Demetrius* got the ſurname *Poliorcetes* or *Town-taker*, the *Baliſta* in violent ſhooting great ſtones and quarrels, as alſo the *Catapultes*, the *Malleoli* in fyring buildings, which could be extinguiſhed with nothing but duſt; and that ſo famous of *Archimides* invention at the ſiege of *Siracuſe*, for ſhot of great ſtones with a marveilous crack. But that we may come home, our nation had the practice of moſt of theſe, and moreover of *Mangonels*, *Trabuccles*, and *Bricolles*, wherewith they uſed to caſt mil-ſtones, and the Frenchmen veſſels of venemous infection, which they prepared againſt *Calice*, *Anno* 1410. but were fyred with the whole town of Saint *Omars*, by an Engliſh youth. With theſe Engines the *Turks* ſhot putrified carcaſes of horſes into *Negroponte*, when they beſieged it, and it is reported by *William Brito*, that the *Arcubaliſta* or *Arbaliſt* was firſt ſhewed to the French by our King *Richard* the firſt, who was ſhortly after ſlain by a quarrell thereof. Whereupon the French Poet, *William Briton*, made theſe verſes in the perſon of *Atropos* the fatall ſiſter.

Hac volo, non alia Richardum morte perire,
Ut qui Francigenis balistæ primitus usum
Tradidit, ipse sui rem primitus experiatur:
Quam quos alios docuit in se vim sentiat artis.

Some kind of *Bricol*, it ſemed, which the Engliſh & Scots called an *Eſpringold*, the ſhot whereof K. *Edward* the firſt eſcaped fair at the ſiege of Strivelin, where he, with another Engine, named the *Warwolf*, pierced with one ſtone, and cut as even as a thred two vauntmures, as he did before at the ſiege of *Brehin*; where *Thomas Maule* the Scots-man ſcoffed at the Engliſh Artillerie, with wiping the wall with his handkercher, untill both he and the wall were wiped away with a ſhot. And as the antient Romans had their *Crates*, *Vineæ*, *Plutei*, and ſuch like to make their approches; ſo had the Engliſh in this age their *Cat-houſe* and *Sow* for the ſame purpoſe. This *Cat-houſe* anſwerable to the *Catus* mentioned by *Vegetius*, was uſed in the ſiege of *Bedford* Caſtle in the time of King *Henry* the third. The *Sow* is yet uſuall in *Ireland*, and was in the time of King *Edward* the third uſed at the ſiege of *Dunbar*, which when the Counteſs, who defended the Caſtle, ſaw, ſhe ſad merrily, that unleſs the Engliſhmen kept their Sow the better, ſhe would make her to caſt her pigs. *Matt. Weſt.*

When a *Catapult* was firſt ſeen at *Lacedemon*, *Archidamus* exclaimed: *O Hercules, now mankood is come to an end.* But what would he have ſaid, had he ſeen the Cannon or great Ordinance of our age, which made all antient Engines to ceaſe, as ſurpaſſing them all, in force, violence, impetuoſitie, ſodaynneſs, and ſwiftneſs, according to that of *Saxo Pamphilus*:

Vis, ſonitus, rabies, motus, furor, impetus, ardor,
Sunt mecum, Mars hæc ferreus arma timet.

So violent it is in breaking, tearing, bruiſing, renting, razing, and ruinating, VValles, Towers, Caſtles, Rampiers,

and

and all that it encountereth; that it might ſeem to have been invented by practiſe of the Divell to the deſtruction of mankinde, as the onely enemy of true valour and manfull couragiouſneſs, by murthering afar off.

Notwithſtanding ſome there are, which thinke that hereby hath been the ſaving of many lives, for that ſieges, before the common uſe of them, continued longer to the greater loſs of people, and more fields were fought, with ſlaughter of greater multitudes. At the ſiege of *Jeruſalem* there were ſlain and died ten hundred thouſand. At the Surpriſes of *Maldon* in *Eſſex* then called *Camalodunum*, and *Verulam* neer St. *Albans*, were ſlain by *Brundwica* Princeſs of *Norfolk* and *Suffolk*, in the time of *Nero* 80000. At the ſiege of *Alexia* by *Cæſar* 39. thouſand, who alſo in his French and Britiſh wars, vaunted that there were ſlain eleven hundred ninetie two thouſand men. But to omit ancient wars, at the battail of *Haſtings* where *England* was conquered, were ſlain at the leaſt 47944. Engliſh. At *Creſſi* 30000. French. In that of Palme Sunday 360700. when as ſince the common uſe of gunns, at *Flodden* field were ſlain but 8000. At *Muſſleborough* 4000. at the great battail of *Dreux* ſeaven or eight thouſand, and fewer in the latter battails. Unleſs you will with King *Lewis* the xi. of *France* ſuppoſe the number to bee corrupted in the antient hiſtories, who could not be induced to beleeve, that there were ſo great armies levied, or ſo many ſlain as are ſpecified in them.

Some have ſayled a long courſe as far as *China*, the farthеſt part of the world to fetch the invention of Guns from thence, but we know the Spaniſh Proverbe, *Long wayes, long lies.* One writeth, I know not upon whoſe credit, that *Roger Bacon*, commonly called *Fryer Bacon*, knew to make an engine, which with Salt peter and Brimſtone, ſhould prove notable for batterie, but he tendring the ſafety of mankinde would not diſcover it. Sir *John Harington.*

The beſt approved Authors agree that they were invented in Germanie, by *Berthold Swarte* a Monk, skilfull

in

in Gebers Cookery or Alchimy, who tempering Brimstone and Salpeter in a morter, perceived the force by casting up the stone which covered it when a spark fell into it. But one saith he consulted with the divill for an offensive weapon, who gave him answer in this obscure Oracle,

Vulcanus gignat, pariat Natura, Minerva
Edoceat, nutrix ars erit atque dies.
Vis mea de nihilo, tria dent mihi corpora pastum:
Sunt soboles strages, vis, furor, atque fragor.

By this instruction he made a trunk of yron with learned advice, crammed it with sulphure bullet, and putting thereto fire, found the effects to be destruction, violence, fury, and roaring crack. This being begun by him by skill and time is now come to that perfection, not onely in great yron and brass pieces, but also in small, that a ladmire it; having names given them, some from serpents or ravenous birds, as Culverines or Colubrines, Serpentines, Basiliſques, Faulcons, Sacres; others in other respects, as Canons, Demicanons, Chambers, Slinges, Arquebuze, Caliver, Handgun, Muskets, Petronils, Pistoll, Dagge &c. and Petarras of the same brood lately invented.

The very time of their first invention is uncertain, but certain it is that King *Edward* the third used them at the siege of *Calice*, 1347. for *Gunners* had their pay there, as appeareth by record. About 33. years before they were seen in *Italy*, and about that they began, as it seemeth, to be used in *Spain*, but named by writers *Doliaign. voma*, as fire-flashing vessels.

Yet the French as *Polidore Virgil* noteth, skant knew the use of them, untill the year 1425. when the English by great ordinance had made a breach in the wals of *Mans*, under the conduct of *Thomas Montacute*, last Earl of Salisburie of that surname, who was after slain at Orleans with a great shot, and is noted to be the first English gentleman

man ſlain thereby. Albeit now he is thought the moſt unfortunate, and curſed in his mothers womb, who dyeth by great ſhot.

But amongſt all the Engliſh artillery; *Archery* chalengeth the preheminencie, as peculiar to our Nation, as the *Sariſſa* was to the *Macedonians*, the *Geſa* to the old *Gauls*, the *Framea* to the *Germans*, the *Machæra* to the *Greeks*; firſt ſhewed to the Engliſh by the *Danes*, brought in by the *Normans*, continued by their ſucceſſors, to the great glory of *England* in atchieving honourable victories, but now diſpoſſeſſed by gunnery, how juſtly, let others judge. Much may be ſaid for either. Sir *John Smith*, and Sir *Roger Williams* have encountred with their pens in this quarrell. I will ſay no more, but as one ſaith; when Engliſh men uſed *Hercules* weapons, the bow and the black bill, they fought victoriouſly with *Hercules* ſucceſs: ſo I hope they ſhall carry way no victory more happily now, when they adjoyn to thoſe weapons of *Hercules*, *Joves* thunder-bolt; for ſo ſome now call our great ſhot. Some there are notwithſtanding which compare the ancient ſlings with our ſmall ſhot, in force; for Authors teſtifie, that the bullet of a ſling in the courſe, hath continued a fiery heat in the ayr, yea ſometime melted, that it killeth at one blow, that it pierceth helmet and ſhield, that it reacheth farther, that it randoneth leſs; as in the holy Scripture they of *Gabaa* could hit a hayr with their ſling, but theſe ſlingers do not now appear. To ſpeak of leſſer weapons, both defenſive and offenſive of our Nation, as their *Pauad*, *Baſelard*, *Launcegay*, *&c.* would be endleſs and needleſs, when we can do nothing but name them. *P. Nannius.*

Armories.

Hereas ſomewhat hath been ſaid of Alluſions and Anagrams wh ch reſult out of names, I think it ſhall not be impertinent to adde alſo ſomewhat of *Armories* or Armes, which as ſilent names do diſtinguiſh families. But with this preface, *Salvo ſemper meliori judicio*, and that I will but touch it lightly and ſlightly without offence to ſuch as have, or prejudice to them that will undertake this matter more ſeriouſly.

Armes, as enſigns of honour among military men in the general ſignification, have been as anciently uſed in this Realm as in any other; for as neceſſitie bred the uſe of them in managing of militarie affairs for order and diſtinction both of whole companies and particular perſons amongſt other nations, that their valour might thereby be more conſpicuous to other; ſo likewiſe no doubt among the inhabitants of this Iland, who alwayes have been as martiall as any other people whatſoever. In ſo much as unleſs we would conceive hardly of our own progenitors, we cannot think but that in martiall ſervices, they had their conceits in their enſigns both for diſtinction, direction, and decency.

He that would ſhew variety of reading in this argument, might note out of the ſacred Scripture, that every Tribe of *Iſrael* pitched under their own Standard; out of prophane authors, that the *Carians*, who were the firſt mercenarie ſouldiers, firſt alſo bare marks in their ſhields; that the *Lacedemonians* bare the Greek letter Λ. the *Meſſonians* M. &c.

But

But to come home, ſome give the firſt honour of the invention of the Armories in this part of the world to the ancient *Picts* and *Britains*, who going naked to the wars, adorned their bodies with figures and blazons of divers colours, which they conjecture to have been ſeverall for particular families, as they fought divided by kindreds. *Notitia Provinciarum.*

When this Iſle was under the command of the Romans, their troupes and bands had their ſeverall ſigns, As the *Britanniciam* in their ſhield a Carbuncle, *Britannici* a Plat party *per* Saltier. *Stableſiani* a Plate within an annulet, *Secundans* an Annulet upon a croſs. For particular perſons among the Grecians *Ulyſſes* bare in his ſhield a Dolphin. Among the Romans *Julius Cæſar*, the head of *Venus*. *Crixus* the French Captain, a man weighing gold; A Saguntine Spaniard an hundred ſnakes: ſo I onely reade among the Britains that the victorious *Arthur* bare our Lady in his ſhield, which I do the rather remember, for that *Nennius*, who lived not long after, recordeth the ſame.

In the Saxon Heptarchie I find little noted of Armes, albeit the Germans of whom they deſcended, uſed ſhields, as *Tacitus* ſaith, *colore fucata*, which I know not whether I may call Armes or no, neither know I whether I may referre hither out of *Beda*, how *Edwin* King of *Northumberland* had alwaies one enſign carried before him called in Engliſh a *Tuffe*, which *Vegetius* reckoneth among military enſigns, or how King *Oſwald* had a banneroll of gold and purple interwoven palie or bendie-ſet over his tomb at *Bardney* Abbey in Lincolnſhire; or how *Cuthred* King of *Weſtſex* bare in his banner a golden Dragon at the battail of *Bureford*, as *Hovedon* noteth, and the Danes in their ſtandard a Raven, as *Aſſerius* reporteth.

Hitherto of Armes in the generall ſignification, now ſomewhat of them in the reſtrict ſignification, as we define, or rather deſcribe them, *viz.* That Armes are Enſigns of honour born in banners, ſhields, coats, for notice and diſtinction of Families one from the other, and deſcendable

dable, as hereditary to posterity.

Here might divers enquiries be made when they began to be hereditary, which was very anciently, if we relie upon the Poets credit. For to overpass other, *Virgil* saith, that *Aventinus*, *Hercules* son, bare an hundred snakes, his fathers Armes.

Clypeoque insigne paternum,
Centum angues, cinctamque gerit serpentibus hydram.

Ph. Moreau. Also whether some have aptly applied this verse of *Lucretius* to Armes of this kinde:

Arma antiqua manus, ungues dentesque fuerunt.

In Caligula, cap. 35. And whether these places of *Suetonius* may be referred to Armes of this sort, where he sayth that *Caligula* the Emperour

In Vespasiano. *Familiaria insignia nobilissimo cuique ademit, Torquato, torquem, Cincinnato, crinem.* And that the house of *Flavia* was obscure, *sine ullis armorum imaginibus.*

Whatsoever some discourse out of the Kings seals of hereditary Armes in *England*, certain it is, that the Lyons were the Armes of our Kings in the time of *Henry* the first. For *John* of *Marmonstier* in *Touraine*, who then lived, recordeth that when the said King chose *Geffray* son of *Foulk* Earl of *Anjou*, *Tourain* and *Maine*, to be his son in law, by marrying to him his onely daughter and heir, *Mawde*, and made him Knight after the bathing and other solemn rites, boots embrodered with golden Lyons were drawn on his legs, and a shield with golden Lyons therein hung about his neck.

That King *Richard* the first, his grand-childe, bare Lyons, appeareth by his Seal, as also by these verses in *Philippeidos* uttered in the person of *Monsieur William de Barr*, ready to encounter *Rschard*, when as yet he was but Earl of *Poicton*:

Guil. Brit. l. 3. *Ecce comes Pictavus agro nos provocat, ecce*
Nos ad bella vocat; rictus agnosco Leonum

Illius

Illius in clypeo, ſtat bi quaſi ferrea turris,
Francorum nomen blaſphemans ore protervo.

It is clear alſo by that authour, that *Arundell* bare then Swallows in his ſhield, as his poſterity in *Cornewall* do at this day. For of him he writeth, when he was upon the ſhock with the ſaid *William de Barr*,

Vidit hirundela velocior alite quæ dat
Hoc agnomen ei, fert cujus in ægide ſignum,
Se rapit agminibus mediis clypeoque nitenti,
Quem ſibi Guillelmus læva prætenderat ulna,
Immergit validam præacutæ cuſpidis haſtam.

About this time the eſtimation of Arms began in the expeditions to the Holy Land, and afterward by little and little became hereditary, when it was accounted moſt honourable to carry thoſe Armes which had been diſplayed in the Holy land in that holy ſervice againſt the profeſſed enemies of Chriſtianity. To this time doth *Petre Pithæu* and other learned French men referre the originall of hereditary Arms in *France*; and in my opinion without prejudice to other, about that time we received the hereditary uſe of them, which was not fully eſtabliſhed, untill the time of King *Henry* the third. For the laſt Earls of *Cheſter*, the two *Quinceyes* Earls of *Wincheſter*, the two *Lacyes* Earls of *Lincoln*, varied ſtill the Father from the ſon, as might be particularly proved.

In theſe holy wars many arms were altered, and new aſſumed upon divers occaſions, as the *Veres* Earls of *Oxford*, who bare before quarterly *Gules* and *Or*, inſerted a Mollet in the firſt quarter, for that a Mooring ſtar fell thereon, when one of them ſerved in the Holy-land. The L. *Barkleys*, who bare firſt *Gules* a Cheveron Arg. after one of them had taken upon him the Croſs, (for that was then the phraſe) to ſerve in thoſe wars, inſerted ten Croſſes *patè* in his ſhield. So *Geffray* of *Boullion* the glo- *Genealogiæ antiquæ.*

rious General in thoſe wars, at one draught of his bow, ſhooting againſt *Davids* Tower in *Hieruſalem* broched three feetleſs birds called *Allerions* upon his arrow, and thereupon aſſumed in a ſhield *Or* three *Allerions* Argent on a Bend *Gueles*, which the houſe of *Loraine*, deſcending from his race, continueth to this day. So *Leopold* the fifth Marques of *Auſtria*, who bare formerly ſix Larks *Or* in *Azure*, when his coat-Armour at the ſiege of *Acres* in the Holy-land was all dyed in blood, ſave his belt, he took for his arms, *Gueles*, a white Belt, or a *Feſſe* Argent, (which is the ſame) in memory thereof.

About this time did many Gentlemen begin to bear arms by borrowing from their Lords arms of whom they held in Fee, or to whom they were moſt devoted. So whereas the Earl of *Cheſter* bare *Garbes*, or wheat ſheafs, many Gentleman of that Country took wheat ſheafs. Whereas the old Earls of *Warwick* bare *Cheqny Or, and Azure* a *Cheveron Ermin*, many thereabout took *Ermin* and *Chequie*. In *Leiceſterſhire* and the Countrey confining, divers bare *Cinquefoyles*, for that the antient Earls of *Leiceſter* bare *Gueles* a *Cinquefoile Ermin*. In *Cumberland* and thereabouts, where the old Baron of *Kendall* bare *Argent two barres Gueles* and *a Lion paſſant Or* in *a Canton* of *the ſecond*; many Gentlemen thereabout took the ſame in different colours and charges in the *Canton*.

Hughbert de Burgo Earl of *Kent* who bare for his arms in a Shield, Gules ſeven Lozenges vaire, 3, 3, 1. Granted lands to *Anſelme de Guiſe* in the Counties of *Buckingham* and *Glouceſter*.

Where-

Whereupon the ſaid *Anſelmus de Guiſe* bare the ſame Coat with a Canton *Or*, charged with a Mullet of ſix points pierced Sable.

The antient Family of *Hardres* in *Kent*, bears Gules, a Lyon rampant, Ermine debruſed, with a Cheveron *Or*, denoting that they held their ſaid Mannor of *Hardres* by Knights ſervice of the Caſtle of *Tunbridge* in *Kent*, which was the antient Seigniory of the *Clares*, Earls of *Glouceſter*, who did bear for their arms in a field *Or*, 3. Cheverons Gules: and the Lord *Stafford*, that was after Lord of the ſame place, bore *Or* a cheveron gules.

This

This great Family of the *Clares* being resident for the most part at their Castle of *Tunbridge* in *Kent*, to which they had a Liberty called the *Loway*, containing three miles every way from the centre, answerable to that which belonged to their Seigniory of *Bryony* in *Normandy*, which they exchanged for this here (as writeth *Gemeticensis*) gave occasion to many of the antientest Families in *Kent*, to take up Coats, alluding to these Lords of *Tunbridge*.

Simon de Abrincis, *Albranc*, or *Averinges*, (for by all these names he is written in Record) Lord of *Folkstone*, and one of those eight Barons, to each of whom many Knights Fees were assigned in defence of *Dover* Castle, and each of them to maintain a Tower there, Gave *Or* 5. Cheverons Gules.

And was imitated by *Evering* of *Evering*, that held a Knights Fee of him, by changing the Cheverons into Azure.

And

And *Robert de Hougham*, who was his next neighbour, bare in alluſion to him the ſame charge, but differing in colours, *viz.* in a Field Argent, 5. Cheverons Sable.

Ralph de Curva Spina, or *Creythorne*, deſcended from an Anceſtor well landed in *Kent*, in the 20. of *William* the Conquerour, bare in imitation of the former charge Azure 5. Cheverons *Or*, a Labell of 5. points Gules.

Then *Cryoll* or *Keryell* the great landed man of *Kent*, he bare *Or*, 2. Cheverons, and a Canton Gules. And in imitation of him,

Sir *Robert* of *Rumney*.

Sir *Robert Orlanſton* of *Orlanſton*.

Howdlow of Bellerikey,

The ſaid *Bertram de Cryoll* was Lord of *Oſtenhanger*, and thoſe that know that Country, know that all theſe before mentioned, inhabited in the ſame Lath of *Shepwey*.

At the other ſide of *Kent*, the Lord *Leybourne* of *Leybourne* Caſtle, was the great man. Sir *Roger Leybourne* was a great agent in the Barons wars; and *William* was a Parliamentarie Baron in the time of King *Edward* the firſt.

Sir *Robert de Sherland*, of *Sherland* in *Shepey*, Lord Warden of the Cinque Ports, the female heir of which Family being married to *Cheyney*, which is the Coat of *Sherland*, they many ages bore this Coat in the firſt place.

Sir *Richard Rockiſley* of *Rockiſley* in *Kent*, from whoſe heir generall, the Lord Marqueſs of *Wincheſter* is deſcended, bare the Lord *Leybournes* Coat, with a Feſſe Gules.

William

William Kirkby of *Horton Kirkby* in *Kent*, not many miles from *Leybourne* Caſtle, bare the ſame Coat with a Canton and Mullet, and is quartered by the *Stonards*, of *Stonard* in *Oxfordſhire*, who married the heir generall of *Kirkby*.

The Family of the *Culpeppers* of *Kent*, as it is one of the moſt numerous families, for I have noted at one time there were twelve Knights and Baronets alive of this houſe together. So certainly it is reckoned of as much antiquity and good allyance as any Family in that tract. They bare for their arms Argent a Bend ingreyled, Gules.

Halden of *Halden*, in the pariſh of *Ralvinden* in *Kent*, whoſe heir generall was marryed into the *Guildfares* Family, bare the ſame Coat with a Chief Sables.

And one of the name of *Malmanio* in *Kent* bare Argent a Bend ingreyled purple.

The Lord *Sey* was a Baron of ample poſſeſſions at *Birlinge* in *Kent*, and very many other places from thence to *Deptford*, where *Says* Court that came from the Lord *Magminot* by his heir generall, Gave quarterly *Or* and *Gules*.

Peckham of *Peckham* and *Yaldham*, bare it thus in Chief.

Parrock of *Parrock* neer *Gravesend*, bare it as in the margent.

And Saint *Nicholas* of Saint *Nicholas* in *Thanet*, came as neer as could be to that of *Peckham*, ſo that we conceive they were at firſt all one family, elſe ſome queſtion would in ſo many ages have been raiſed for bearing the ſame blazon, as in divers other Families upon the like ground hath been obſerved.

Touch-

Touching the granting of Arms from ſome great Earls, and paſſing of Coats from one private perſon to another, ſome preſidents, not impertinent to this ſubject, are here inſerted, which were all before the reduction of the Heralds under one regulation.

Arms granted to *Robert Whitgreve* by *Humphrey* Earl of *Stafford*.

Humfry Count de Staff. & de Perche ſeigneur de Tunbrigg & de Caux, a tous ceux qui ceſtes preſentes lettres verront ou orront ſalutes; Saches que nous conſiderans lez merites que deyvent eſtre attribues a toutes perſonnes iſſues de bone lieu & excerſantez bones meures & vertues eux conduiſantes termis d'onneur & gentileſe ycelle, a conſideration a nous amove d'augmenter en honneur & nobleſſe noble home Robert Whitgreve, luy avoir donne & donons per iceſtes preſentes, pour memory d'onneur perpetuell, auportre ſet armes enſigne de Nobleſſe un Eſcue, de azure, a quatre points d'or, quatre Cheverons de Gules; & luy de partire au autres perſones nobles de ſon linage en deſcent avecques les differences de Deſcent au dit blazon, & pour de tout armoyor & reveſtire ſon dit blazon & en honneur le reparer avous avecque celuy ordeine & attribue Helme & Timbre, ceſt aſſavoyr le Helme ove mantle de bloy, furre d' Ermines, au une Coronne un demy Antelope d'or: Et pour ceſte noſtre lettre patente de dit donne verifier, en teſmoigne la nous fait ſeeler du ſeele de nos properes Armes, le xiii. jour d' Auguſt l'an du reigne le Roy Henry le ſiſme ſuis le conqueſt vintiſme.

Arms granted to *William Morgne* by *Thomas Grendall.*

A touz ceux que ceste presente lettre verront ou orront, Thomas Grendale de Fenton, cosyn & heir a Johan Beaumeys jadys de Sautre saluz en Dieu. Come les Armes d'ancestrye du dit Johan, apres le jour de son moriant, soient par loy & droit d'eritage a moy eschaietz, com a son proschein heir du son linage: Sachetz moy l'avant-dit Thomas, avoir donnee & grantee per yceste, les entiers avantdites Armes, ove leur appurtenantz a William Moigne Chivaller, quelles Armes ceſt a ſcavoir ſont d'argent ove une crois d'asure ove cinq; Garbes d'or, en le Crois; A avoir & tenir touz lez avantdites Armes ove leur appurtenantz au dit Monſieur William a ces heires & aſſignes a tous iours. En teſmoignance de quelle choſe aceſtez preſentes lettres j'ay mis mon ſaelx. Donne a Sautre le vint ſeconde iour de Novembre, l'an du regne le Roy Richard ſeconde, quinziſme.

Arms granted by *Rob. de Morle* Marſhall of *Ireland* to Sir *Baldw. de Manoires.*

A touz ceux que ceſte lettres verront ou orront, Roberte de Morle, Mariſcall D' Irlande ſaluz en dieu. Saches moi avoir donne & grante a mon bon amee Robert de Corby, & a ces heires, les Armes que meſont deſcenduz per voie de Heritage apres le decees Monſieur Baldwine de Manoires; ceſt aſcavoir d'Argent, ove une Saltier engraile de Sable: avoir & porter entierement les Armes juſdits au dit Robert de Corby & ſes heires a tout jours, ſans impechment ou challenge du moy ou de mes heires apres ſes heures. Et moy avant dit Robert de Morley & mes heires, au dit Robert de Corby & a ces heires, les Armes avant-dites, en quanq en nous eſt, envers

touz

toutz homes a touz ioures garrauterons. En teſmoignance de quel choſe a ceſtes mes lettres overtees iaimis mon ſeale Donne au Chaſteau de Riſinge, le Iour de la Tiffanie, le ſiſme I'our de Ianuare l'an du regne Edward tiers puis le Conq. d'Engleterre 22. & de France, neofiſme.

Noverint univerſi per præſentes, me Ioannam nuper uxorem Willielmi Lee de Knightley, dominam & rectam hæredem de Knightley, dediſſe, conceſſiſſe & hac præſenti carta mea confirmaſſe Ricardo Peſhale filio Humfridi Peſhale ſcutum Armorum meorum; Habend. & tenend. ac portand. & utend. ubicunque voluerit ſibi & hæred. ſuis imperpetuum: Ita quod nec ego, nec aliquis alius nomine meo, aliquod jus vel clamium ſeu calumpniam in prædicto ſcuto habere potuerimus, ſed per præſentes ſumus excluſi imperpetuum. In cujus rei teſtimonium Sigillum meum appoſui. Dat. apud Knightley die Mercurii, prox. poſt feſtum Paſchæ, Anno regni regis Henrici ſextii poſt conqueſtum quartodecimo.

Arms aſſigned by this Inſtrument from *Ioane Lee* to *Richard Peſhalle.*

A Writ out of the Court of Chivalry.

Iehan filz, frere, & uncle au Roys, Duc de Bedford, Conte de Richmond & de Kendall, & Conneſtable d' Angleterre, a noſtre treſcher couſin Iehan Duc de Northfolk Mareſchal d' Angleterre ſaluz. Nous vous mandons & chargeons que vouz facez arreſtre & venir devant nous ou noſtre Lieutenant a Weſtminſter, a la quinſieme du ſaint Hillari, prochain venant, William Clopton du Conte de Suff. Eſquier, pour adonques reſpondre devant nous ou noſtre Lieutenant en la Courte de Chivalree, a Robert Dland Eſquier du Counte de Nicholl, de ce que le dit Robert adonques luy ſurmettra par voie darmes, touchant ce, q'uil fauxment & encontre honeſte & gentileſſe d'armes, ad mis & appoſe le ſeel de ſes armes a un faux & forgé fait, as dammages dudit Robert, de C l. & plus; a ce qui'l

q'uil di remandantz par devers nous a dit iour ou iceſte noſtre mandement, cout ce que vous en aurez faitz. Donne ſoubz le ſeal de noſtre office, le xxiii. iour de November, l'an du regne noſtre Seigneur le Roy Henry ſiſme, puis le conqueſt d'Anglettre, cetiſme.

A grant of Arms by *Thomas de Clanvow* to *Will. Criketot.*

¶ *Sciant præſentes & futuri quod ego Thomas de Clanvowe chivalier, dedi conceſſi & hac præſenti carta mea confirmavi, Willielmo Criketot conſanguineo meo, Arma mea, & jus eadem gerendi quæ mihi jure hæreditario, deſcenderunt: Habend. & tenend. prædicta Arma mea & jus eadem gerendi præfato Willielmo hæredibus & aſſignatis ſuis, abſque reclamatione mei vel hæredum meorum imperpetuum. Et ego prædictus Thomas & hæredes mei prædicti, Arma & jus eadem gerendi, præfato Willielmo, hæredibus & aſſignatis ſuis, contra omnes gentes warrantizabimus imperpetuum. In cujus rei teſtimonium præſenti cartæ meæ ſigillum meum appoſui. Dat: apud Hergaſt, in feſto Corporis Chriſti, Anno regni regis Henrici quarti, poſt conqueſtum, undecimo.*

In this and the ſucceeding ages, at every expedition, ſuch as were Gentlemen of bloud, would repaire to the Earle Marſhall, and by his authority take coates of Armes, which were regiſtred alwaies by officers of Armes in the Rolles of Armes, made at every ſervice, whereof many yet remain: as that of the ſiege of *Caer-laveroc*, the battail of *Sterling*, the ſiege of *Calice*, and divers Tourniaments. At this time there was a diſtinction of Gentlemen of bloud, and Gentlemen of coate-armour, and the third from him that firſt had coate-armour, was to all purpoſes held a Gentleman of bloud.

Well, whoſoever would note the manners of our progenitours in this age, in wearing their coate armours over their harneſſe, and bearing their Armes in their ſhields, in their Banners and Penons; and in what formall manner they

they were made Bannerets and had licence to rear their Banner of Armes, which they presented rolled up to the Prince, who unfolded and redelivered it with happy wishes; I doubt not, but that he will judge, that our ancestors were as valiant and gallant as they have been since they left off their Armes, and used the colours and curtaines of their Mistris beds in stead of them.

Now what a large field would lie open to him that should seriously enter into this matter, he might say much, to omit Charges which seeme infinite, of the differences in Armes of them which descended of one House by the male; I doe not meane *Labell* for the first Sonne while the Father surviveth; the *Crescent* for the second, the *Mullet* unpierced, for the third; the *Martlet* for the fourth; an *Annulet* for the fifth; a *Flour de lys* for the sixt; and the rest, according as it pleased the *King of Armes*. These saving the first, were not in use in elder times; but began about the time of King *Richard* the second; and now, when Families are very far propagated are not sufficient for that use: For many should bear a *Mullet* within a *Crescent*, and an *Annulet* and *Martlet* thereupon very confusedly: But in past ages, they which were descended from one stemme, reserving the principall charge and commonly the colour of the Coate, took Borders, Bends, Quarters, Bendelets, Crosslets, or some other addition or alteration. As for example. The first Lord *Clifford*, bare Chequy *Or* and Azure, a Bendelet Geules, which the elder brethren kept as long as they continued; a second Son turned the Bendelet into a bend Geules, and thereon placed three Lioneux passant *Or*; from whom the *Cliffords* of Frampton descended. *Roger Clifford* a second Son of *Walter Clifford* the first, for the Bendelet took a Fesse Geules; as the Earle of *Cumberland*, from him descended, beareth now; and the *Cliffords* of *Kent*, branched out of that House took the same with a bordor Geules. Likewise the eldest House of *Stafford* bare *Or*, a Cheveron Geules, but the younger descended from them, tooke divers differences, as they of

Pipe, did set about their Cheveron three Martlets sable; another placed three plates upon the Cheveron; they of *Southwike* added a border Sable, they of *Grafton*; a Quarter Ermin; they of *Fromo* a border Geules; whereas also the Lord *Cobham* did bear Geules on a Cheveron *Or*, three Lioneux rampant sable, the younger brethren of that house, *viz.* *Cobham* of *Sterborrow*, of *Blackburg*, of *Bilnicho* took for the three Lioneux, three Estoiles, three Eaglets, and three Crescents: So of the descendants from the Lords *Barkley*, they of *Stoke*, *Gifford* and *Vesey*, added Ermines in the Cheveron; they of *Reverston* a border of Argent; they of *Wimondham* in the County of *Leicester*, changed their ten Crosses into as many Cinquefoiles.

As for the difference of Bastards, none in old time bare the Fathers Armes, with a bend sinister, unless they were avowed and bare also their Fathers surname; but other coates were commonly devised for them; As Sir *Roger* of *Clarendon*, bastard son of the Black Prince, bare *Or* on a bend sable three feathers Argent, which was borrowed from his fathers devise: *John de Clarence* base son to *Thomas* Duke of *Clarence*, who valiantly recovered from the enemy the Corps of his Father slain at the battail of *Bavy*, bare partie per Cheveron Geules and Azure two lyon adverse and Sallant Gardant *Or*, in the chief, and a *Floure-de-lis Or*, in base point: *John Beauford*, a base Son of the house of *Somerset* bare party per pale Argent and Azure a bend of *England* with a Label of *France*, &c.

These Armes were for a long time borne single, afterward two were quartered, then more marshalled together, to notifie from what houses the bearers were descended by heirs generall.

Quartering. Quartering of Coates, began, first, (as far as I have observed) in *Spaine*, in the Armes of Castile and Leon, when those two kingdomes were conjoyned; which our King *Edward* the third next imitated when he quartered *France* and *England*, (for I omit his mother Queen *Isabel* who joyned in her seal *England*, *France*, *Navarre*, and *Champaine*.)

Champaine.) He in this first quartering varied, sometime placing *France*, sometime *England* in the first quarter; whether to please either nation, I know not. But at the last he resolved to place *France* first, whether as more honourable, or of which he held great and rich territories, let others determine. All Kings hitherto succeeding, have continued the same. Yea and when King *Charles* the sixt of *France* changed the *semée Flour-de-lys*, into three, our King *Henry* the fifth did the like, and so it continueth.

The first of the Nobilitie that quartered another Coate was *Hastings* Earl of *Pembroke*, who quartered his own coate with that of Valence of the house of *Lusignian*, in whose right he had that Earldome: And shortly after *Matild*, sister and heir to *Amhory* Lord *Lucy*, gave a great part of her lands, to the heir male of the Lord *Percy*, her second husband, conditionally, that her Armes being three Lucyes and Geules, should be quartered alwaies with Percyes Lyon Azure, rampant *Or*; and hereupon was a Fine leavied in the time of King *Richard* the second. After these times every gentleman began to quarter the coate of the chief heir with whom his progenitour had matched, and often preferred that in the first place, if she were honourable. But after that divers were marshalled together for the honour of Queen *Elizabeth* wife to King *Edward* the fourth (who first of all our Kings since the Conquest married his subject,) so many in imitation did the like, which so increased, that now of late some have packed fifty in one shield. And this is to shew their right. For it was objected against *Richard* Duke of *York*, when he claymed the Crown as heir to *Lionell* Duke of *Clarence*, that he did not bear the said Dukes Arms: But he answered thereunto, that he might lawfully have done it, but forbare it for a time; as he did from making his claim to the Crown. *Est.* 21. *Ra.* *n.* 38. *Rot. Parlam.* 39 *Henr.* 6.

For Augmentations, some were of meer grace, some of merit. *Richard* the second choosing Saint *Edward* the Confessor to be his Patron, empaled his Coate with the Arms of *England*, and of his meer grace granted to *Thomas* Augmentation.

Duke of *Surrey* to empale likewise the same Saint *Edward*'s Arms in a Border Ermine with his own; and to *Thomas Mowbray* Duke of *Norfolk* the same holy Kings Arms intirely. Notwithstanding *Henry Howard*, Earl of *Surry* lineally descended from him, was attainted, among other pretences, for so bearing the same. The said King *Richard* also granted * to his Favorite *Robert Vere*, Earl of *Oxford*, and Duke of *Ireland*, that he should bear during his life Azure 3. Crowns Or within a border Argent. In like manner and respect to omit many; King *Henry* the eight, granted to the familie of Manours, now Earls of *Rutland*, the Flowr de-Lys, and Lyons which he beareth in chief, for that they descended from a sister of King *Edward* the fourth. He honoured his second wife, Queen *Anne Bollen* with three Coats; his third wife, Queen *Jane*, with one; *Katharine Howard*, his fifth wife, with two; his last wife, *Katharine Par*, with one, by way of Augmentation.

Pat. 9. Ric. 2.

Pat. 9. R. 2. p. 1. m. 1.

For merit he granted * to *Thomas Howard* Duke of *Norfolk*, and his posterity, for his victory at Flodden field, wherein King *James* the 4. of *Scotland*, was slain, a demy Lyon Geules, pierced through the mouth with an arrow, within a double treasure floured of the same, in the midst of the bend of the *Howards* Arms. And about the same time he rewarded Sir *John Clerk*, of *Buckinghamshire*, who did take the D. of *Longvile* at the battail of Spurs, with a Canton Azure, therein a demy Ram salient Argent, two Flour-de-lys Or in chief; over all a baston truncked in the sinister point of his own Arms (as appeareth upon his Monument at *Tame* in *Oxfordshire*) for that no Christian may bear entirely the Arms of a Christian, whom he taketh in war. In like manner *Ferdinand*, King of *Spain*, honoured Sir *Henry Guilford* with a Canton of Granado; and *Charls* the fifth, *Peter Read* of *Grimingham*, with a Canton of Barbarie for his service at *Tunis*.

* Pat. 5. H. 8. p. 2. m. 18.

1r. go Clark dugd: war 189.

Guilford

An Inscocheon of arms may have place amongst augmentations, which is the arms of a wife being an heir generall, inserted in the centre or middle of her Husbands Coats after

Inscocheon.

after he hath iſſue by her, to manifeſt the apparent right of her inheritance, tranſmiſſiable to his and her iſſue. Otherwiſe if ſhe be not heir, he may but onely empale it with his own.

Creaſts being the Ornaments ſet on the eminent top of the Healm, and called *Tymbres* by the French, I know not why, were uſed antiently to terrifie the enemy, and therefore were ſtrange deviſes or figures of terrible ſhapes, as that monſtrous horrible *Chimera*, outbreathing flames upon *Turnus* Healm in *Virgil*.

——*Galea alta Chimerum*
Suſtinet Ætneos efflantem naribus ignem. *Livius.*

Of which ſort many might be remembred, but when as *Papirius* ſaid of the Samnites Creaſts, when he encouraged his ſouldiers againſt them, *Criſtæ vulnera non faciunt*: milder were uſed, as the *Corvus* or Raven by the family of *Corvinus*, for that while he fought againſt his enemy, a Raven pearched upon his Healm, and ſo ſeconded him with his bec, and fluttering wings, that he gained the victory; whereupon he aſſumed both his ſurname, and his Creaſt, as *Silius Italicus* thus remembreth:

——*Nomenque ſuperbum*
Corvinus, Phœbea ſedet cui caſſide fulva,
Oſtentans ales proavita inſignia pugna.

And by this verſe of the ſame Poet.

Caſſide cornigera dependens inſula. *Inſula.*

We learn that horns were in uſe upon Helmets for Creaſts, and that a riband depended from the Helm, as mantles are painted now.

The firſt Chriſtians uſed no other blazon in their ſhields then the name of Chriſt, and a croſs for their Creaſt, whereupon *Prudentius*:

——*Clypeorum inſignia Chriſtus*
Scripſerat: ardebat ſummis crux addita criſtis.

Many yeara were theſe Creaſts arbitrary, taken up at every mans pleaſure, after they began to be hereditary, and appropriated to families. Here in *England* firſt, as I have hither to obſerved, about the time of King *Edward* the ſecond. Of what eſteem Creaſts were in the time of King *Edward* the third may appear by record in the 13. year of his reign, when the ſaid King gave an Eagle which he himſelf had formerly born for a Creaſt to *William Montacute* Earl of *Salisbury*, he alſo gave to him the Mannours of *Woodton*, *Frome*, *Whitfield*, *Merſhwood*, *Worth* and *Pole* (which came to his hand by the forfeiture of *Iohn Matravars*) to the maintenance thereof. And the ſaid Earl regranted the ſaid Creaſt to *Lionell* the Kings ſon, and his Godſon with much honour. What careſull conſideration was then of Creaſts may alſo appear by record among the Patents * 17. of K. *Richard* 2. who granted that whereas *Thomas Mowbray* Earl Marſhall and *Nottingham* might lawfully bear a Leopard *Or* with a Labell Argent about his neck, which might lawfully appertain to the Kings ſon and heir, that he ſhould in place of that Labell bear a Crown Argent. More might be hereunto added of Helms, Creaſts, Mantles, and Supporters: but for them and ſuch like I leave the reader to *Edmond Bolton*, who learnedly and judicioully hath diſcovered the firſt Elements of Armory, to *Gerrard Leigh*, *John Ferne*, *John Guillim Portiſmouth*, Purſivants of Arms, who have diligently laboured therein, and to others that have written, or vvill vvrite hereafter in this argument, leſt I ſhould ſeem to glean from the one, or prevent the other.

* *Pat.* 17. R. 2. p. 1. m. 2.

Grave

Grave Speeches and wittie Apothegms of worthy Personages of this Realm in former times.

TWenty years since, while *I. Bishop* (whose memory for his learning is dear to me) and my self turned over all our Historians we could then finde, for divers ends, we began to note apart the Apothegms or Speeches (call them what ye will) of our Nation. Which since that time I have so far increased, as our Countrey-writers (spare in this point) have afforded; and here do offer them unto you. Albeit I do know they will lye open to the censure of the youth of our time, who for the most part, are so over-gulled with self-liking, that they are more than giddy in admiring themselves, and carping at whatsoever hath been done or said heretofore. Nevertheless, I hope that all are not of one humour, and doubt not, but that there is diversity of tastes, as was among *Horace's* guests; so that which seemeth unsavory to one, may seem dainty to another, and the most witless speech that shall be set down, will seem witty to some. We know that whereas *Dianaes* Temple at *Ephesus* was burned that night that *Alexander* the Great was born; one said, *It was no marvell, for she was then absent, as mother Midwife, at so great a child-birth.* *Tully* doth commend this for a wittie conceit, and *Plutarch* condemneth it as a witless jest. The like is to be looked for in these; which nevertheless, whatsoever they are in themselves, or in other mens judgments, I commend them to such indifferent, courteous, modest

Cicer. de Nat. Deorum lib. 2. Plutarch. in Alexandro.

modest Readers, as do not think basely of the former ages their Country, and Countrimen; leaving the other to gather the pregnant *Apothegms* of our time, which I know will finde far more favour. And that I may set them in order of time, I will begin with the antient *Britain* Prince, called by the Romans *Caratacus* (hapily in his own tongue *Caradoc*) who flourished in the parts now called *Wales*, about the sixtieth year after the birth of Christ.

Caratacus a Britain, who 9. years withstood the Roman puissance, was at length vanquished, and in triumphant manner with his wife, daughters, and brethren, presented to *Claudius* the Emperour in the view of the whole Citie of *Rome*; But he nothing appaled with this adversity, delivered this speech; *Had my moderation and cariage in prosperity, been answerable to my Nobility & Estate, I might have come hither rather a friend then a captive; neither would you have disdained to have entred amitie with me being nobly descended, and soveraign over many people. My present state, as it is reproachfull to me, so it is honourable to you: I had horsemen, munition and money, what marvell is it, if I were loath to loose them? If you will be soveraign over all, by consequence all must serve you: had I yeelded at the first, neither my power, nor your glory had been renowned, and after my execution oblivion had ensued: But if you save my life, I shall be for ever a president, and proof of your clemency.* This manly speech purchased pardon for him and his, and the Senate assembled adjudged the taking of this poor Prince of *Wales*, as glorious, as the conquering of *Siphax* King of *Numidia* by *P. Scipio*, or of *Perses* King of *Macedonia* by *L. Paulus*. Tacitus.

When this *Caratacus* now enlarged was carried about to see the state and magnificence of *Rome*, *Why do you* (said he) *so greedily desire our poor cottages, when as you have such stately and magnificall palaces?* [*Zonaras.*]

In the time of *Nero*, when the Britans could no longer bear the injustice wherewith the Romans, both here and elsewhere,

elſewhere grounded their greatneſs; *Bundica*, called by ſome *Boadicia*, Princeſs then of the parts of *Norfolk* and *Suffolk*, exceedingly injured by them, animated the Britans to ſhake off the Roman bondage, and concluded: *Let the Romans, which are no better than Hares and Foxes, underſtand that they make a wrong match with Woolfs and Grey-hounds:* And with that word, let an Hare out of her lap, as a fore-token of the Romans fearfulneſs, but the ſucceſs of the battell proved otherwiſe. [*Xiphilinus.*]

Calgacus a warlike Britan commanding in the North part of this Iſle, when he had encouraged his people with a long ſpeech to withſtand the Romans, ready to invade them, concluded emphatically with theſe words, *You are now come to the ſhock, think of your anceſtors, think of your poſterity:* for the Britans before the arrivall of the Romans enjoyed happy liberty, and now were in danger of moſt heavy ſlavery.

Severus the Emperour, an abſolute Lord of the moſt part of this Iſle, when from mean eſtate he had aſcended to the higheſt honour, was wont to ſay, *I have been all, and am never the better.*

When he lay ſick of the gout at *Yorke*, and the ſouldiers had ſaluted his ſon there, by the name of *Auguſtus*, as then Soveraign: he got him up, cauſed the principall practiſers of that fact to be brought before him, and when they proſtrate craved pardon, he laying his hand upon his head, ſaid; *You ſhall underſtand that my head, and not my feet doth governe the Empire:* and ſhortly after ended his life in the Citie of *Yorke* with theſe words; *I found the State troubleſome every where, and I leave it quiet even to the Britans; and the Empire ſure and firme to my children, if they be good, but unſure and weake, if they be bad:* A Prince he was very induſtrious, of marvellous diſpatch, and ſo inured in continuall action, that at the laſt gaſpe he ſaid, *And is there any thing for me to do now?*

While he ruled, the world was ſo looſe that three thouſand were indicted at *Rome* of adultery, at which time *Iu-*

lia the Empress, blamed the wife of *Argetocox* a northern Britain Lady, that the Brittish women did not according to womanhood carry themselves, in accompanying with men, (for then ten or twelve men had two or three wives common among them.) But she not ignorant of the Roman incontinencie, replied; *We accompany indeed with the best and bravest men openly, but most vile and base companions do use you secretly.* [*Xiphilinus.*]

At *York* also dyed *Constantinus Chlorus* the Emperour, who being not able to furnish *Diocletian* his consort in the Empire, with such a mass of money, as he required at that instant, said, *He thought it better for the Common-wealth, that money would be in the hands of private men, than shut up in the Emperours coffers*; concurring with *Trajane*, who compared the treasure of the Prince unto the spleen, that the greater it groweth, the limbs are the lesser. [*Eusebius.*]

His son *Constantine*, invested in the Empire at *York*, (and a Britan, bornas all Writers consent, beside *Nicephorus* who lived not long since, and now *Lipsius* deceived by the false printed Copy of *Iul. Firmicus*,) the first Emperour which advanced the faith of Christ; followed the humility of Christ, for he used to call the common people, *His fellow-servants and brethren of the Church of God.*

When a flattering Priest (for in all ages the Clericall will flatter, as well as the Laicall) told him that his godliness and vertues justly deserved to have in this world the Empire of the world, and in the world to come, to raign with the son of God: The humble Emperour cried, *Fie, fie, for shame, let me hear no more such unseemly speeches: but rather suppliantly pray unto my Almightie Maker, that in this life, and in the life to come, I may seem worthy to be his servant.*

When he sought by severe edicts to abolish all heathenish superstition, and laboured by godly laws to establish the true religion and service; yea, and unceassantly endevoured to draw men unto the faith, perswading, reproving,

ving, praying, intreating in time, out of time, publickly and privately: he one day ſaid merrily, yet truly unto the Biſhop that he had bidden to a banquet, *As ye be Biſhops within the Church, ſo may I alſo ſeem to be a Biſhop out of the Church.*

He diſſwading one from coveteouſneſs, did with his lance draw out the length and bredth of a mans grave, ſaying: *This is all that thou ſhalt have when thou art dead, if thou canſt happily get ſo much.*

He made a Law that no Chriſtian ſhould be bondman to a Jew, and if that any Jew did buy any Chriſtian for his ſlave, he ſhould be fined therefore, and the Chriſtian enfranchiſed; adding this reaſon: *That it ſtood not with equity, that a Chriſtian ſhould be ſlave to the murtherers of Chriſt.*

Ethelbert King of *Kent*, was hardly induced to embrace Chriſtian Religion at the perſwaſion of *Auguſtine* ſent to convert the Engliſh Nation: but at length, being perſwaded and deſirous to be baptized, ſaid: *Let us come alſo to the King of Kings, and giver of Kingdoms: it may redound to our ſhame, that we which are firſt in authority, ſhould come laſt to Chriſtianity: But I do beſeech that true King, that he would not reſpect the precedence in time, but devotion of minde,* [*Joſcelinus.*]

When *Paulinus* brought unto *Edwin* King of *Northumberland* the glad tidings of the ſalvation of mankinde by Chriſt, and preached the Goſpell unto the King and his Nobility, zealouſly and eloquently, opening unto them the myſteries of our faith and precepts of Chriſtian Religion; one of the Lords thus ſpake unto the King, (but ſome now happily will ſmile at this ſpeech,) *We may aptly compare mans ſtate unto this little Robbin-Redbreſt, that is now in this cold weather here in the warme chamber chirping and ſinging merrily, and as long as ſhe ſhall remain here, we ſhall ſee and underſtand how ſhe doth: but anon when ſhe ſhall be flown hence abroad into the wide world, and ſhall be forced to feel the bitter ſtorms of hard winter, we ſhall not*

know what shall become of her: So likewise we see how men fare as long as they live among us, but after they be dead, neither we nor our religion have any knowledge what becomes of them: Wherfore I do think it wisedome to give ear unto this man, who seemeth to shew us, not onely what shall become of us, but also how we may obtain everlasting life hereafter. [Beda.]

When *Redoald* King of the East *Angles*, being won with rewards, was shamefully minded to have delivered unto *Edelfride* the King of *Northumberland*, the innocent Prince *Edwin*, who had fled unto him to be saved from the bloudy hands of *Edelfride*, who had unawfully bereaft him of his Kingdome: His wife turned his intent, by telling him, that *It stood not with the high and sacred state of a King to buy and sell the bodies of men, as it were a petty chapman: or that which is more dishonourable, slave-like to sell away his faith, a thing which he ought to hold more precious than all the gold and gems of the whole world, yea, and his owne life.* [Beda.]

Ina King of West-Saxons, had three daughters, of whom upon a time he demanded whether they did love him, and so would do during their lives, above all others; the two elder swear deeply they would, the youngest, but the wisest told her father, without flattery: *That albeit she did love, honour and reverence him, and so would whilst she lived, as much as nature and daughterly duty at the uttermost could expect: Yet she did thinke that one day it would come to pass, that she should affect another more fervently, meaning her Husband, when she was married: Who being made one flesh with her, as God by commandement had told, and nature had taught her, she was to cleave fast to, forsaking father and mother, kiffe and kin.* [Anonymus.] One referreth this to the daughters of King *Leir*.

Imperious was that speech of *Theodore* the Grecian, Archbishop of *Canterbury*, in depriving a poor English Bishop, *Although we can charge you with nothing, yet that we will, we will*: like to that; *Sic volo, sic jubeo, stat pro ratione voluntas*: But humble was the English Bishops reply:

Paul

Paul appealed from the Jews to Ceſar, and I from you to Chriſt! [*Vita S. Wilfredi.*]

The reverend *Bede*, whom we may more eaſily admire, than ſufficiently praiſe for his profound learning in a moſt barbarous age, when he was in the pangs of death, ſaid to the ſtanders by; *I have ſo lived among you, that I am not aſhamed of my life; neither fear I to die, becauſe I have a moſt gracious Redeemer.* He yeelded up his life with this prayer for the Church; *O King of glory, Lord of Hoſts which haſt triumphantly aſcended into heaven, leave us not fatherleſs, but ſend the promiſed ſpirit of thy truth amongſt us.* Some write that he went to *Rome*, and interpreted there *S. P. Q. R.* in deriſion of the *Gothes* ſwarming to *Rome*. *Stultus Populus quærit Romam:* and that in his return he died at *Genoa*, where they ſhew his tomb: But certain it is that he was ſent for to *Rome*, by *Sergius* the Pope; and more certain that he dyed at *Weremouth*, and from thence was tranſlated to *Durham*: And that I may incidently note that which I have heard: Not many years ſince a French Biſhop returning out of *Scotland*, comming to the Church of *Durham*, and brought to the ſhrine of Saint *Cuthbert*, kneeled down, and after his devotions, offered a Bauble, ſaying; *Sancte Cuthberte, ſi ſanctus ſis, ora pro me:* But afterward, being brought unto the Tombe of *Beda*, ſaying likewiſe his Oriſons, offered there a French Crown, with this alteration, *Sancte Beda, quia ſanctus es, ora pro me.*

Ihannes Erigena ſurnamed *Scotus*, a man renowned for learning, ſitting at the Table, in reſpect of his learning, with *Charles* the Bauld, Emperour and King of *France*, behaved himſelf as a ſlovenly Scholler, not eating courtly; whereupon the Emperour asked him merrily, *Quid intereſt inter Scotum & Sotum*; What is the difference between a Scot and a Sot? He merrily, but yet malapertly anſwered, *Menſa*, The Table; as though the Emperour were the Sot, and he the Scot. [*Rog. Hovedenus.*]

On another time the Emperour did ſet down unto

him a dish with two fair great fishes, and one little one, willing him to be carver unto two other Schollers that sat beneath him. Then Master *John*, who was but a little man, layed the two great fishes upon his own trencher, and set down the one little fish unto the other two Schollers, who were bigge men. Which when the Emperour saw, he smiling said; *In faith Master* John, *you are no indifferent divider: Yes, if it like your Highness, very indifferent;* (said he) *for here* (pointing to himself and the two great fishes) *be two great ones, and a little one, and so yonder* (reaching his hand towards the Schollers) *are two big ones, and a little one. Idem.*

Winefridus borne at *Kirton* in *Devonshire*, after surnamed *Boniface*, who converted *Freeseland* to Christianity, was wont to say, *In old time they were golden Prelats, and woodden Chalices, but in his time wooden Prelates, and golden Chalices.* [*Beatus Rhenanus lib. 2. rerum Germanicarum.*]

Ethelwold the Bishop of *Wincheſter*, in the time of King *Edgar*, in a great famine sold away all the sacred gold and silver vessels of all his Church, to releeve the hunger-starved poor people, saying, *That there was no reason that the senseless temples of God should abound in riches, and living temples of the holy-Ghost starve for hunger.*

When as *Kinnad* King of *Scots* a vassall to King *Eadgar* of *England*, had said at his Table, *That it stood not with the honour of the Princes of this Isle to be subject to that Dandiprat Eadgar*, who was indeed but of small stature, yet full of courage: He understanding thereof, withdrew *Kinnad* privately into a wood, as though he had to confer with him of some important secret; where he offered him the choice of two swords, prepared for that purpose, with these words, *Now we are alone, you may try your manhood, now may it appear who should be subject to the other: retire not one foot back: It standeth not with the honour of Princes to brave it at the Table, and not to dare it in the field.* But *Kinnad* hereat dismaied, desired pardon by excuse, and obtained it. [*Malmesburiensis pag. 33.*]

The

The ſame King *Eadgar*, having brought into his ſubjection the aforeſaid *Kinnad* King of *Scotts*, *Malcolm* King of *Cumberland*, *Mac-cuis* the arch-pirate Lord of the Iſls, with *Dufnall*, *Griffith*, *Howell*, *Jacob*, *Iudethill* Princes of *Wales*, was rovved by them in triumphant manner in his barge upon the river of *Dee* at *Cheſter*, at which time it is reported he ſaid; *Then may my ſucceſſours the Kings of* England *glory, when they ſhall do the like.* [*Marianus Scotus Anno* 973.]

When *Hinguar* of *Denmarke* came ſo ſudainly upon *Edmund* the King of the *Eaſt-Angles*, that he vvas foreed to ſeek his ſafety by flight, he happened unhappily on a troup of *Danes*, who fell to examining of him, vvhether he knew vvhere the King of the *Eaſt-Angles* was, whom *Edmund* thus anſwered; *Even now when I was in the palace, he was there, and when I went from thence, he departed thence, and whether he ſhall eſcape your hands or no, onely God knoweth.* But ſo ſoon as they once heard him name God, the godleſs infidels pitifully martyred him. [*Vita Sancti Edmundi.*]

When *Brithwold*, a noble Saxon marching againſt the *Danes* encamped near *Maldon*, vvas invited by the Abbot of *Elie* to take his dinner vvith him, he refuſing, anſvvered; *He would not dine from his companies, becauſe he could not fight without his companies.* [*Liber Elienſis.*]

King *Canutus*, commonly called *Knute*, vvalking on the Sea ſands near to *Southampton*, vvas extolled by ſome of his flattering followers, and told that he was a King of Kings, the mightieſt that raigned far and near; that both Sea and land vvere at his command: But this ſpeech did put the godly King in minde of the infinite power of God, by vvhom Kings have and enjoy their povver, and thereupon he made this demonſtration to refell their flatterie: He took off his cloak, and vvrapping it round together, ſate dovvn upon it near to the Sea, that then began to flovv, ſaying, *Sea, I command thee that thou touch not my feet:* But he had not ſo ſoon ſpoken the vvord, but the

ſurging

ſurging wave daſhed him. He then riſing up, and going back, ſaid: *Ye ſee now my Lords, what good cauſe you have to call me a King, that am not able by my commandement to ſtay one wave: no mortall man doubtleſs is worthy of ſuch an high name, no man hath ſuch command, but one King which ruleth all. Let us honour him, let us call him King of all Kings, and Lord of all nations. Let us not onely confeſs, but alſo profeſs him to be ruler of the heavens, ſea, and land.* [*Polydorus*, and others.]

When *Edric* the extorter was deprived by King *Cnute* of the government of *Mercia*; he impatient of the diſgrace, told him he had deſerved better, for that to pleaſure him, he had firſt revolted from his Soveraign King *Edmund*, and alſo diſpatched him. Whereat *Cnute* all appalled, anſwered; *And thou ſhalt dye for thy deſert, when as thou art a Traitour to God and me, in killing thy King, and my confederate brother*; *His blond be upon thy head, which haſt layed hands upon the Lords annointed.* Some report that he ſaid; *For his deſerts he ſhould be advanced above all the Nobility of* England, which he immediatly performed, advanced his head upon the Tower of *London*. [*Florilegus.*]

King *Edward* the Confeſſour, one afternoon lying in his bed with the Curtains drawn round about him, a poor pilfering Courtier came into his Chamber, where finding the Kings Casket open, which *Hugoline* his chamberlain had forgotten to ſhut, going forth to pay money in haſte, he took out ſo much money as he could well carry, and went away. But inſatiable deſire brought him again, and ſo the third time, when the King who lay ſtill all this while, and would not ſeem to ſee, began to ſpeak to him, and bade him ſpeedily be packing; *For he was well if he could ſee*; *for if* Hugoline *came and took him there, he were not onely like to loſe all that he had gotten, but alſo ſtretch an halter.* The fellow was no ſooner gone, but *Hugoline* came in; and finding the Casket open, and much money taken away, was greatly moved: But the King willed

willed him not to be grieved, *For* (ſaid he) *he that hath it, had more need of it than we have.* This at that time was adjudged Chriſtian lenity, but I think in our age it will be accounted ſimplicitie in the worſt ſenſe. [*Vita Sancti Edwardi.*]

This *Edward* haſted out of *Normandy*, whither his expelled father King *Ethelred* had fled with him, with a great power to recover the Kingdome of *England* from the Danes, neer unto whoſe forces he was encamped, ready to give them battell: But when his Captains promiſed him aſſured victory, and that they would not leave one Dane alive: *God forbid* (quoth *Edward*,) *that the Kingdome ſhould be recovered for me, one man, by the death of ſo many thouſand men: It is better that I do leade a private and unbloody life, than be a King by ſuch butchery:* And therewithall brake up Campe, and retyred into *Normandy*, where he ſtaied untill God ſent opportunity to obtain the Kingdome without bloud. [*Paulus Æmilius.*]

Harold as he waited on the cuppe of the ſaid King *Edward*, chanced to ſtumble vvith one foot, that he almoſt kiſſed the ground, but with the other legge he recovered himſelf, and ſaved the wine, whereat his father *Godwyn*, Earl of *Kent*, who then dined with the King, ſmiling ſaid: *Now one brother did help another*: At this word, although ſpoken proverbially, the Kings bloud began to riſe, thinking how ſhamefully they had murdered his brother *Alfrede*, and angerly anſwered; *And ſo might my brother have been a help to me, if it had pleaſed you.* [*Vita S. Edwardi.*]

The ſame King *Edward* paſſing out of this life, commended his wife to the Nobilitie, and ſaid; *That ſhe had carried her ſelf as his wife abroad, but as his ſiſter or daughter at home:* Afterward ſeeing ſuch as were preſent vveeping and lamenting for him, he ſaid; *If you loved me, you would forbear weeping and rejoyce, becauſe I go to my Father, with whom I ſhall receive the joys promiſed to the faithfull, not through my merits, but by the free mercy of my Saviour,*

whith ſheweth mercy on whom he pleaſeth. [*Eilredus Rivallenſis.*

Syward the martiall Earl of *Northumberland*, feeling in his ſickneſs that he drew towards his end, arose out of his bed, and put on his armour, ſaying, *That it became not a valiant man to dye lying like a beaſt*: and ſo he gave up the Ghoſt ſtanding: As valiantly both ſpoken and performed, as it was by *Veſpaſian.*

When the ſaid *Syward* underſtood that his ſon, whom he had ſent in ſervice againſt the Scottiſhmen, was ſlain, he demanded whether his wound were in the fore part or hinder part of his body, when it was anſwered in the fore-part, he replied: *I am right glad, neither wiſh any other death to me or mine.* [*Hen. Huntingdon.*]

In this age when a Biſhop living looſely, was charged that his converſation was not according to the Apoſtles lives; he made a mock at it, and excuſed himſelf with this verſe, which was after taken up for a common excuſe in that behalf: *Nunc aliud tempus, alii pro tempore mores.* [*Anonymus.*]

When the fatall period of the Saxon Empire was now complete, and battels were marſhalled between *William* Duke of *Normandy*, and *Harold*, King of *England*, *Girthe Harolds* yonger brother, not holding it beſt to hazard the Kingdome of *England* at one caſt, ſignified to the King, that the ſucceſs of war was doubtfull, that victory was ſwayed rather by fortune than by valour, that advised delay was moſt important in Martiall affairs, and if ſo be brother (ſaid he,) *you have plighted your faith to the Duke, retire your ſelf, for no force can ſerve againſt a mans own conſcience, God will revenge the violation of an oath: You may reſerve your ſelf to give them a new encounter, which will be more to their terrour: As for me, if you will commit the charge to me, I will performe both the part of a kinde brother, and a courageous Leader. For being clear in conſcience, I ſhall ſell my life, or diſcomfit your enemy with more felicity.*

But the King not liking his ſpeech, anſwered: *I will never*

ver turn my back with diſhonour to the Norman, neither can I in any ſort digeſt the reproach of a baſe minde: well then, be it ſo, (ſaid ſome diſcontented of the company,) *let him bear the brunt that hath given the occaſion.* [*Anonymus.*]

William Conqueror when he invaded this Iland, chanced at his arrivall to be gravel'ed, and one of his feet ſtuck ſo faſt in the ſand, that he fell to the ground. Wherewithall one of his attendants caught him by the arme, and helped him up, ſaying: *Stand up my liege Lord, and be of good chear, for now you have taken faſt footing in* England: and then eſpying that he brought up ſand and earth in his hand, added: *Yea and you have taken livery and ſeiſin of the Country:* For you know that in delivering of livery and ſeiſin, a piece of the earth is taken. (*Hiſt. Normanica.*)

A Wizard, (or a Wiſe-man as they then called them,) had fore-told *William* that he ſhou'd ſafely arrive in *England* with his whole Armie, without any impeachment of *Harold:* the which after it came to paſs, the King ſent for the Wizard to confer further with him. But when it was told him that he was drowned in that ſhip vvhich onely of all the vvhole fleet miſcarried; The Conquerour ſaid: *He would never make account of that ſcience that profited more the ignorant than the skilfull therein, for he could fore-ſee my good fortune, but not his own miſhap.*

That morning that he vvas to joyn battell vvith *Harold*, his armorer put on his back-piece before, and his breaſt-plate behinde, the vvhich being eſpied by ſome that ſtood by, vvas taken among them for an ill token, and therefore adviſed him not to fight that day; to whom the Duke anſvvered: *I force not of ſuch fooleries, but if I have any skill in South-ſaying,* (*as in ſooth I have none,*) *it doth prognoſticate that I ſhall change Copie from a Duke to a King.* [*Idem.*]

Magick, in the time of *Nero*, was diſcovered to be but a vanitie, in the declining ſtate of the Roman Empire accounted by the Gentiles a verity: in the time of *Hildebrand*

(if we beleeve Authors,) ſo approved, that it was commonly practiſed: For as in the time of *Valens*, divers curious men (as hath been ſaid) by the falling of a ring Magically prepared upon the letters ΘΕΟΔ, judged that one *Theodorus* ſhould ſucceede in the Empire, when indeed *Theodoſius* did. So when *Hildebrand* was Pope, by like curioſities it was found that *Odo* ſhould ſucceed. Whereupon *Odo* Earl of *Kent*, and Biſhop of *Bayeux*, brother to King *William* the Conquerour, devoured the Papacie in hope, ſent money, his perſwading meſſenger to *Rome*, purchaſed a palace there, and prepared thitherward; when King *William* for his preſumption, and other his miſdemeanours, ſtayed him, and committed him, ſaying: *Offenſive fool-hardineſs muſt be timely reſtrained.* [*Liber Cadomenſis.*]

When the ſame *Odo* who was both Biſhop of *Bayeux* in *Normandy*, and Earl of *Kent*, in former time had ſo diſloyally carried himſelf againſt King *William* the Conqueronr, that he complained of him to his Lords: *Lanfranc*, Archbiſhop of *Canterbury*, adviſed the King to commit him. *But what ſay you* (quoth the King) *when as he is a Clergyman? You may not*, ſaid he, „*commit the Biſhop of* Bayeux, *but you may well commit the Earl of* Kent [*W. Malmſbur.*] Like unto this was that diſtinction of *Piramus*, Secretarie to *Charles* the fift in late years, when Pope *Julius* the ſecond did combine with the French King, againſt the Emperour, of the Popes honeſty, and *Julius* diſhoneſty: ſaying, that the Pope was an honeſt man, but *Julius* a very Kn.

This King *William*, by reaſon of ſickneſs kept his chamber a long time, whereat the French King ſcoffing, ſaid: *The King of* England *lyeth long in child-bed.* Which when it was reported unto King *William*, he anſwered: *When I am Churched there ſhall be a thouſand lights in* France: (alluding to the lights that women uſed to bear when they were Churched,) and that he performed within few daies after, waſting the French frontiers with fire and ſword.

The

The ſame King at the time of his death, ſaid; *I appoint no ſucceſſour in the Kingdome of* England, *but I commend it to the eternall God, whoſe I am, and in whoſe hands all things are*: haply remembring that of the Monke before ſpecified, *pag.* 5.

This King perceiving his ovvn defects, in ſome points for vvant of learning, did exhort his children oftentimes to learning vvith this ſaying, *An unlearned Prince is a crowned Aſs*: Which ſpeech took ſo great impreſſion in his ſon *Henry*, that he obtained by ſtudie and learning the ſurname of *Beauclarke*, or fine Scholler. [*Annales Eccleſiæ Cant. & Malmesburienſis.*

WIlliam *Rufus* loved vvell to keep vacant Biſhopricks and Abbies in his hands, ſaying; *Chriſts bread is ſweet, dainty, and moſt delicate for Kings.*

But although this King made moſt commonly, as it were, port ſale of the Spirituall livings; yet vvhen tvvo Monks vvere at drop-vied *Bezantines* (the currant gold of that age) before him for an Abbey, he eſpied a third Monk of their company ſtanding in a Corner, vvhom the King asked, vvhat he vvould give to be Abbot? *Not one farthing* (ſaid he) *for I renounced the world and riches, that I might ſerve God more ſincerely. Then* (ſaid the King) *thou art moſt worthy to be made Abbot, and thou ſhalt have it.* [*Liber Cantuar.*]

When nevvs vvas brought him, that the French King had beſieged the Citie of *Conſtances* in *Normandy*, he poſted vvith a fevv to the Sea Coaſt, to take ſhip. But becauſe the vvinde blevv very ſtrong from South, the Sailers ſignified, that it vvas very dangerous for him to take Sea; but the King replyed, *Hoiſe up ſails in Gods name, for I have not heard of a King drowned by tempeſt: You ſhall ſee both winde and weather ſerviceable to us.* Anſvverable to that of *Iulius Cæſar*, vvhich inforced a poor Pilot in the like caſe to launch forth, and in the rage of the ſtorme comforted him vvith ſaying, *Cæſarem & Cæſaris fortunam vehis.* And as

couragiouſly was that of *Charls* the fift, who in the battell of *Tunis* when he vvas adviſed by the Marqueſs of *Guaſto* to retire his perſon, when the great Ordnance began to play, ſaid; *Marqueſs, thou never heardſt that an Emperour was ſlain with a great ſhot.*

I will here preſent you vvith another ſpeech (or call it vvhat you vvill) of the ſame King *William Rufus*, out of the good and hiſtoricall Poet *Robert* of *Gloceſter*, that you may compare a Princes pride in that age, with our private pride, and that our firſt fineſt Poets may ſmile at the verſes of that time, as ſucceeding ages, after ſome hundred years vvill haply ſmile at theirs:

As his Chamberlain him brought, as he roſe on a day,
A morrow for to wear, a pair of hoſe of Say:
He aſked what they coſtned, three ſhillings he ſeid,
Fie a Dibles quoth the King, who ſey ſo vile a deede?
King to wear ſo vile a cloth, but it coſtned more,
Buy a pair for a marke, or thou ſhalt ha cory fore.
A worſe pair enough, the other ſwith him brought,
And ſaid they coſtned a marke, & unneth he them ſo bought:
Aye bel-amy, quoth the King, theſe were well bought,
In this manner ſerve me, other ne ſerve me not.

Hitherto alſo may be referred that of this King *William*, vvho the morning before he vvas ſlain with an arrow in hunting, told his company he dreamed the laſt night before, that an extreame cold vvinde paſſed through his ſides: vvhereupon ſome diſſvvaded him to hunt that day; but he reſolved to the contrary, anſvvering, *They are no good Chriſtians that regard dreams.* But he found the dreame too true, being ſhot through the ſide by *Walter Tirell.* [*Fragmentum antiquæ hiſtoriæ Franc. a P. Pithæo editum.*]

OF *Henry* the firſt I have read no memorable ſpeech, but vvhat I haue read I vvill report He vvas by common

mon voice of the people commended for his wiſedome, eloquence, and victories, diſpraiſed for coveteouſneſs, cruelty, and lechery: Of which he left proof by his ſixteen Baſtards. But it ſeemeth that his juſtice was deemed by the common people to be crueltie, for the learned of that age ſurnamed him the *Lyon of Juſtice*, [*Huntingd. Polycraticon, Gemeticenſis.*]

It was the cuſtome of the Court in the time of King *Henry* the firſt, that Books, Bills, and Letters ſhould be drawn, and ſigned for ſervitors in the Court, concerning their own matters, without fee. But at this time *Turſtane* the Kings ſteward, or *Le Deſpencer*, as they then called him, from whom the family of the L. *Spencers* came, exhibited to the King a complaint, againſt *Adam* of *Yarmouth* clarke of the Signet, for that he refuſed to ſign without fee a Bill paſſed for him. The King firſt heard *Turſtane*, commending the old cuſtome at large, and charging the Clarke for exacting, ſomewhat contrary thereunto, for paſſing his Book. Then the Clarke was heard, who briefly ſaid, I received the Book, and ſent unto your ſteward, deſiring him only to beſtow of me two ſpice Cakes, made for your one mouth, who returned anſwer, He would not, and thereupon I denied to ſeal his Book. The King greatly diſliked the ſteward for returning that negative, and forthwith made *Adam* ſit down upon the bench, with the ſeale and *Turſtanes* Book before him, but compelled the ſteward to put off his Cloake, to fetch two of the beſt ſpice Cakes for the Kings own mouth, to bring them in a fair white Napkin and with low curteſie to preſent them to *Adam* the Clarke; which being accordingly performed, the King commanded *Adam* to ſeale and deliver him his Book, and made them friends, adding this ſpeech, *Officers of the Court muſt gratifie, and ſhew a caſt of their office, not onely one to another: but alſo to all ſtrangers, whenſoever need ſhall require.* [*Gualterus Mapes. De nugis Curialium.*] *Gaſtellos.*

There was allowed a pottle of wine for liverie every night

night to be ſerved up to K. *Henry* the firſts chamber, but becauſe the King did ſeldome or never uſe to drink in the night, *Paine Fitz-Iohn* his Chamberlaine, and the Pages of the Chamber did carowſe the wine among them. On a time it happened the King at midnight called for wine, but none was to be found: *Paine* and the Pages beſtirred themſelves in vain, ſeeking wine here and there. *Paine* vvas called into the King, vvho asked him if there vvere not allovvance for liverie: he humbly anſvvered, that there vvas a pottle allowed every night, but for that he never called for it (to ſay the truth in hope of pardon) we drunk it up amongſt us; Then (quoth the King) have you but one pottle every night? that is too ſhort for me and you, from henceforth there ſhall be a whole gallon allowed, whereof the one pottle ſhall be for me, the other for you and yours. This I note, not for any gravity, but that the King in that age was commended herein both for bountie and clemency, [*Gualterus Mapes.*]

Queen *Mawd*, wife to King *Henry* the firſt of *England*, and daughter to *Malcolme Canmore* King of *Scotland*, was ſo devoutly religious, that ſhe would go to Church barefoot, and alwaies exerciſe her ſelf in works of charity, inſomuch that when *David* her brother came out of *Scotland* to viſite her, he found her in her privy chamber with a towell about her middle, waſhing, wiping, and kiſſing poor peoples feet, which he diſliking ſaid, *Verily if the King your husband knew this, you ſhould never kiſs his lips.* She replyed; *That the feet of the King of Heaven are to be preferred before the lips of a King in earth.* [*Guil. Malmeſ. & Math. Paris.*]

Simon Deane of *Lincolne*, who for his Courtlike carriage was called to Court, and became a favorite of this King *Henry*, was wont to ſay; *I am caſt among courtiers, as ſalt among quick Eeles*, for that he ſalted, powdred, and made them ſtir with his ſalt and ſharpe quipping ſpeeches. But what ſaith the Author, who reporteth this of him; *The ſalt loſt his ſeaſon by the moyſture of the Eeles, and wa*

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caſt out on the dunghill: For he incurring hatred in Court, *was diſgraced, committed, and at laſt baniſhed.* [*Henr. Huntingdon in Epiſtola.*]

WHen the *Scots* in the time of King *Stephen*, with a great armie invaded *England*, the Northern people brought to the field the Earl of *Albemarle*, the onely reſpected heir of thoſe parts in his cradle, and placed him by the Standard, hoping thereby to animate the people: But *Ralph* Biſhop of *Dureſme* animated them more with this ſaying, *Aſſure your ſelves that this multitude, not trained by diſcipline, will be comberſome to it ſelf in good ſucceſs, and in diſtreſs eaſily diſcomforted.* Which proved accordingly, for many Scottiſhmen left their carcaſes in the field. [*Hiſtoriola de Standardo.*]

MAud the Empreſs, daughter and heir of this King *Henry* the firſt, which ſtiled her ſelf Lady of the Engliſhmen, would often ſay to her ſon King *Henry* the ſecond; *Be haſty in nothing; Hawks are made more ſerviceable, when ye make fair ſhews of offering meate often, and yet with-hold it the longer.* [*Gualterius Mapes.*] Other *Maximes* of her, *In arte Regnandi*, proceeding from a niggiſh old wife I wittingly omit, as unbefitting a Prince.

Robert Earl of *Clouceſter*, baſe ſon to King *Henry* the firſt, the onely martiall man of *England* in his age, uſed *Stephen Beauchampe* with all grace and countenance, as his onely favourite and *privado*, to the great diſlike of all his followers. Whereupon when he was diſtreſſed in a conflict, he called to ſome of his company for help, but one bitterly bade him, *Call now to your Stephen. Pardon me, pardon me*, replyeth the Earl, *In matters of venery I muſt uſe my Stephen, but in Martiall affairs I relye wholly upon you.* [*Gualter Mapes de Nugis Curialium.*]

HEnry the ſecond cauſed his eldeſt Son *Henry* to be crowned King, and that day ſerved him at the Table.

Whereupon the Archbiſhop of *Yorke* ſaid unto the young King, *Your Majeſtie may rejoyce, for there is never a Prince in the world that hath this day ſuch a waiter at his Table as you have. Wonder you ſo much at that my Lord* (ſaid the young King) *and doth my father think it an abaſement for him being deſcended of royall bloud onely by his mother, to ſerve me at the Table, that have both a King to my father, and a Queen to my mother?* Which proud ſpeech when the unfortunate father heard, he rounded the Archbiſhop in the ear and ſaid; *I repent me, I repent me of nothing more than of untimely advancements.* [*Anonymus.*]

Wimund Biſhop of the Iſle of *Man*, in the time of King *Stephen*, a martiall Prelate (as many were in that age) after he had with many an inrode annoyed the *Scots*: ſome Engliſh procured by them ſuddainly apprehended him, put out his eyes, and gelded him (as my Authour ſaith) for the Peace of the Kingdome, not for the Kingdome of Heaven. Who after retiring himſelf to the Abbey of *Biland* in *Yorke-ſhire*, would often couragiouſly ſay, *Had I but a ſparrows eye, my enemies ſhould never carry it away ſcot-free.* [*Nubrigenſis.*]

When King *Henry* the ſecond was at *S. Davids* in *Wales*, and from the cliffes there in a cleer day diſcovered the coaſt of *Ireland*, that moſt mighty Monarch of this Realm, ſaid; *I with my ſhips am able to make a bridge thither, if it be no further*: which ſpeech of his being related to *Murchard* King of *Lemſter* in *Ireland*; he demanded, if he added not to his ſpeech (*with the grace of God*:) when it was anſwered, that he made no mention of God: Then ſaid he more cheerfully, *I fear him leſs which truſteth more to himſelf, than to the help of God.* [*Giraldus Cambrenſis.*]

Owen of *Kevelliac* Prince of *Powis* admitted to the table of King *Henry* the ſecond at *Shrewsbury*; the King the more to grace him, reached him one of his own loaves, which he cutting in ſmall pieces, and ſetting them as far off as he could reach, did eate very leiſurely. When the King demanded what he meant thereby, he anſwered, *I do as you my Sovereign,*

Soverign, meaning that the King in like manner took the fruition of offices and ſpirituall preferments, as long as he might. [*Giraldus.*]

The ſame King *Henry* returning out of *Ireland*, arrived at Saint *Davids* in *Wales*, where it was ſignified unto him, that the Conqueror of *Ireland* returning that way, ſhould dine upon a ſtone called *Lech laver*, neer the Church-yard: whereupon in a great preſence he paſſed over it, and then reproving the Welſh Britans credulity in *Merlins* Prophecies, ſaid; *Now who will hereafter credit that liar Merlin?* [*Giraldus.*]

Gilbert Foliot Biſhop of *London* diſliking *Thomas Becket* Archbiſhop of *Canterbury*, would ſay oftentimes, *Ad Zachæum non divertiſſet Dominus, niſi de ſicomoro jam deſcendiſſet:* That *Zacheus* had never entertained and lodged Chriſt, unleſs he had come down from the figge tree: As though Chriſt could never like the loſty, untill they would humiliate themſelves, and come down. [*Anonymus Ms.*]

The ſame King would often ſay, *The whole world is little enough for a great Prince* [*Giraldin Diſtinct.*]

In the time of this *Henry* the ſecond, the See of *Lincoln* was ſo long voyd, as a certain Convert of *Tame* propheſied, that there would be no more Biſhops of *Lincoln*: But he proved a truthleſs Prophet, for *Geffrey* the Kings baſe ſon was preferred after ſixteen years vacancie thereunto, but ſo fit a man, as one ſaid of him, *That he was skilfull in fleecing, but unskilfull in feeding.* [*Vita Epiſcoporum Eboracenſium.*]

This gallant baſe Biſhop would in his proteſtations and oaths always proteſt, *By my faith, and the King my father.* But *Walter Mapes* the Kings Chaplain told him, *You might do as well to remember ſometimes your mothers honeſty, as to mention ſo often your fathers royaltie.* [*Mapes de Nugis Curialium.*] This Biſhop *Geffrey* in all his Inſtruments paſſing from him, uſed the ſtile of *G. Archiepiſcopus Eborum*; but in the circumference of his Seal, to notifie his

his royall parentage, *Sigillum Galfredi filii Regis Anglorum*, as I obſerved in his Seals.

Savage a Gentleman, which amongſt the firſt Engliſh had planted himſelf in *Ulſter* in *Ireland*, adviſed his ſon for to build a Caſtle for his better defence againſt the Iriſh enemy, who valiantly anſwered; *that he would not truſt to a Caſtle of ſtones, but to his Caſtle of bones*, Meaning his body. [*Marlebrigenſis.*

Robert Blanchmains Earl of *Leiceſter* was wont to ſay, *Sovereign Princes are the true types or reſemblances of Gods true majeſtie*, in which reſpect, ſaith mine Author, treaſon againſt the Princes perſon was called *Crimen majeſtatis* [*Polycraticon.*]

Pope *Adrian* the fourth, an Engliſh man borne, of the familie of *Breakeſpeare* in *Middleſex*, a man commended for converting *Norway* to Chriſtianity, before his Papacy, but noted in his Papacie, for uſing the Emperour *Frederike* the ſecond as his Page, in holding his ſtirrop, demanded of *John* of *Sarisbury* his countreyman what opinion the vvorld had of the Church of *Rome*, and of him: who anſwered; *The Church of* Rome, *which ſhould be a mother, is now a ſtepmother, wherein ſit both Scribes and Phariſes; and as for your ſelf, when as you are a father, why do you expect penſions from your children? &c. Adrian* ſmiled, and after ſome excuſes told him this tale, which albeit it may ſeem long, and is not unlike that of *Menenius Agrippa* in the Romane Hiſtorie, yet give it the reading, and happily you may learn ſomewhat by it. *All the members of the body conſpired againſt the ſtomacke, as againſt the ſwallowing gulf of all their labours; for whereas the eyes beheld, the ears heard, the hands laboured, the feeet travelled, the tongue ſpake, and all parts performed their functions, onely the ſtomacke lay idle and conſumed all: Hereupon they joyntly agreed all to forbear their labours, and to pine away their laſie and publick enemy. One day paſſed over, the ſecond followed very tedious, but the third day was ſo grievus to*

them

them all, that they called a common Councell, The eys waxed dimme, the feet could not ſupport the body, the arms waxed laſie, the tongue faltered, and could not lay open the matter; Therefore they all with one accord deſired the advice of the Heart. The reaſon laid open before them, that he againſt whom they had proclaimed wars, was the cauſe of all this their miſery: For he as their common ſteward, when his allowances were withdrawn, of neceſſity withdrew theirs from them, as not receiving that he might allow. Therefore it were a far better courſe to ſupply him, than that the limbs ſhould faint with hunger. So by the perſwaſion of Reaſon, the ſtomack was ſerved, the limbs comforted, and peace re-eſtabliſhed. Even ſo it fareth with the bodies of Common-weals; for albeit the Princes gather much, yet not ſo much for themſelves, as for others: So that if they want, they cannot ſupply the want of others; therefore do not repine at Princes herein, but reſpect the common good of the whole publick eſtate. [*Idem.*]

Oftentimes would he ſay, *All his preferments never added any one jot to his happineſs or quietneſs.* [*Idem.*]

He alſo (that I may omit other of his ſpeeches) would ſay, *The Lord hath dilated me by hammering me upon the anvile; but I beſeech him he would underlay his hand, to the unſupportable burthen which he hath laid upon me,* [*Idem.*]

When it was ſignified unto King *Richard* the firſt, ſon to the foreſaid King *Henry* ſitting at Supper in his Palace at *Weſtminſter* (which we call the old Palace now) that the French King beſieged his town of *Vernoil* in *Normandy*; he in greatneſs of courage proteſted in theſe words, *I will never turne my back untill I have confronted the French*: For performance of which his Princely word, he cauſed the wall in his Palace at *Weſtminſter* to be broken down directly towards the South, poſted to the coaſt, and immediately into *Normandy*, where the very report of his ſodaine arrivall, ſo terrified the French, that they raiſed the ſiege, and retired themſelves. [*Ypodigma.*]

The ſame King *Richard* purpoſing an expedition into the

holy land, made money at all hands; and and among other things ſold unto *Hugh Pudſey*, Biſhop of *Durham*, the Earldome of *Northumberland*, merrily laughing when he inveſted him, and ſaying; *Am not I cunning, and my Craft's-maſter, that can make a young Earl of an old Biſhop?* But this Prelate was fit to be an Earl, for the world (as one of that age ſaid of him) *was not crucifixus to him, but infixus in him*, [*Lib. Dunelm.*]

One *Fulke* a Frenchman, of great opinion for his holineſs, told this King *Richard* that he kept with him three daughters, that would procure him the wrath of God, if he did not ſhortly ridde himſelf of them. *Why Hypocrite* (quoth the King) *all the world knoweth that I never had child Yea* (ſaid *Fulke*) *you have, as I ſaid, three; and their names are Pride, Covetouſneſs, and Lechery. Is it ſo?* (ſaid the King) *you ſhall ſee me preſently beſtow them: the Knights Templars ſhall have Pride; the white Monks Covetouſneſs; and the Clergy Lechery; and there have you my three daughters beſtowed among you.*

When there was a fair opportunity offered unto this King *Richard*, and to *Hugh* Duke of *Burgundie* for the ſurpriſe of *Jeruſalem*, they marched forward in two battails from *Acres*. The King of *England* led the firſt, the Duke of *Burgundie* the other; when they approached, the Duke of *Burgundie* envying the glory of the Engliſh, ſignified to the King of *England* that he would retire with his Company, becauſe it ſhould not be ſaid, that the Engliſh had taken *Jeruſalem*. While this meſſage was delivering, and the King grieving that ſo glorious an enterpriſe was ſo overthwarted by envie; one amongſt the Engliſh companies cryed aloud to the King, and ſaid, *Sir, ſir, come hither, and I will ſhew you Jeruſalem.* But King *Richard* caſt his Coat of arms before his face, and weeping, uttered theſe words with a loud voyce; *Ah my Lord God, I beſeech thee that I may not ſee thy holy City Jeruſalem, when as I am not able to deliver it out of the hands of the enemies.* [*Jan Sire de Ienville* in the life of Saint *Lewes*, *cap.* 70.] This Author

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alſo giveth this teſtimonie of the ſaid King in the eighth Chapter of the ſaid Book, *This Prince was of ſuch proweſs, that he was more feared and redoubted amongſt the Sarazens, than ever was any Prince Chriſtian. Inſomuch that when as their little infants began to cry, their mother would ſay, to make them hold their peace; King* Richard *cometh, and will have you; and immediately the little children hearing him named, would forbear crying*: And likewiſe the *Turks* and *Sarazens*, when their Horſes at any time ſtarted, they would put ſpur to them, and ſay; *What you jades, you think King* Richard *is here*?

When the ſame King *Richard* had fortunately taken in a skirmiſh, *Philip* the Martiall Biſhop of *Beavois*, a deadly enemy of his, he caſt him in Priſon with bolts upon his heels, which being complained of unto the Pope, he wrote earneſtly unto him, not to detain his dear Son, an Eccleſiaſticall perſon, and a ſhepheard of the Lords, but to ſend him back unto his flock. Whereupon the King ſent unto the Pope the armour that he was taken in, and willed his Ambaſſadour to uſe the words of *Jacobs* ſons unto their father, when they had ſold away their brother *Joſeph*, *Hanc invenimus, vide utrum tunica filii tui ſit, an non; This we found; ſee whether it be the Coat of thy ſon, or no. Nay* (quoth the Pope) *it is not the Coate of my ſon, nor of my brother, but ſome impe of* Mars, *and let him procure his delivery if he will, for I will be no mean for him.*

When the French King and King *Richard* the firſt began to parlee of peace; his brother *John*, who had falſly and unnaturally revolted unto the French King, fearing himſelf, came in of his own accord, and ſuppliantly beſought *Richard* brotherly to pardon his manifold offences, that he had unbrotherly committed againſt him; he rehearſed the ſtraight league of brotherly piety, he recounted the many merits of his brother, he bewailed with tears that hitherto he had been unmindfull of them, as an unnaturall and unthankefull perſon. Finally, that he doth live, and ſhall live, he doth acknowledge that he hath received

it

it at his hands. The King being mollified with this humble ſubmiſſion, ſaid: *God grant that I may as eaſily forget your offences, as you may remember wherein you have offended.*

IN the wofull wars with the Barons, when King *John* was viewing of the Caſtle of *Rocheſter* held againſt him by the Earl of *Arundel*; he was eſpied by a very good Arbaliſter, who told the Earl thereof, and ſaid, that he would ſoon diſpatch the cruell tyrant, if he would but ſay the word; *God forbid, vile varlet* (quoth the Earl) *that we ſhould procure the death of the holy one of God.* What (ſaid the ſouldier) he would not ſpare you if he had you at the like advantage. *No matter for that*, (quoth the Earl) *Gods good will be done, and he will diſpoſe thereof, and not the King.* [*Matth. Paris.*]

When one about him ſhewed where a noble man, that had rebelliouſly borne armes againſt him, lay very honourably intombed, and adviſed the King to deface the monument; he ſaid; *No, no, but I would all the reſt of mine enemies were as honourably buried.* [*Idem.*]

When divers Greeks came hither, and offered to prove that there were certain errours in the Church of *England* at that time, he rejected them, ſaying, *I will not ſuffer our faith eſtabliſhed to be called in queſtion with doubtfull diſputations.* [*Fragm. antiquum editum a P. Pithaeo.*]

Yet when the ſaid King *John* ſaw a fatte Buck haunched, he ſaid profanely to the ſtanders by, *See how fair and fat this Buck is, and yet he never heard Maſs all his life long.* But this may be forged to his diſgrace by the envious. [*Matth. Paris.*]

IN a ſolemn conference between King *Henry* the third of *England*, and Saint *Lewes* King of *France*, the onely devout Kings of that age, when the French King ſaid, He had rather hear Sermons, than hear Maſſes. Our King replied, which ſome will ſmile at now, but according to the learning of that time.) That he had rather ſee his loving friend

friend (meaning the reall preſence of Chriſt in the Sacrament) than to hear never ſo much good of him, by others in Sermons. This I note, becauſe it was then thought facetious, which I doubt not but ſome will now condemne as ſuperſtitious. [*Guil. Riſhanger.*

Peckham that Opticall Archbiſhop of *Canterbury*, who wrote *Perſpectiva Communis*, when Pope *Gregory* the tenth, who had created him Archbiſhop, commanded him to pay four thouſand marks within four months, under pain of excommunication; he that came unto the See then deeply indebted, ſaid; *Behold, you have created me, and as a creature doth deſire to be perfected by his creator, ſo I do in my oppreſſions flye unto your Holineſs to be recreated.* [*Archiep. Cantuar.*]

Sewall Archbiſhop of *Yorke* much aggrieved with ſome practiſes of the Popes collectors in *England*, took all patiently, and ſaid; *I will not with* Cham *diſcover the nakedneſs of my father, but cover and conceale it with* Sem. As *Conſtantine* the Great ſaid, that he would cover the faults of Biſhops and Fathers of the Church with his Imperiall robe, [*Mat. Paris.*]

Pope *Innocentius* the fourth, when he offered the Kingdome of *Sicill* and *Naples* to *Richard* Earl of *Cornewall* with many impoſſible conditions, *You might as well* (ſaid the Earls Agent at *Rome*) *ſay to my Lord and Maſter, I ſell or give you the Moon, climbe up, catch it, and take it.* [*Anonymus qui incipit. Rex Pictorum.*]

Alexander ſucceſſor to *Innocentius* ſent unto the ſaid Earl *Richard* to borrow a great maſs of money; but the Earl anſwered, *I will not lend to my ſuperior, upon whom I cannot diſtrain for the debts.* This *Richard* is reported by the ſaid Author, to have had ſo great treaſure, that he was able to diſpend for ten years an hundred marks a day, which according to the Standard of that time was no ſmall ſumme. [*Idem.*]

In the raign of King *Henry*, a Biſhop of *London* ſtoutly withſtood the Popes *Nuncio*, that would have levied exa-

ctions of the Clergie: Whereupon the *Nuncio* complained unto the King, who ſhortly menaced the Biſhop, and told him he would cauſe the Pope to pluck his Peacockes taile: but the Biſhop boldly anſwered the King, that the Pope and he, being too ſtrong for him, might bereave him of his Biſhopriek by might, but never by right; and that although they took away his Mitre, yet they would leave him his Helmet. [*Lib. Cantuar.*]

Wicked rather than wittie is that of a Deane, high treaſurer of *England*, that had demeaned himſelf ſo well in his office, that when he died he made this wicked Will; *I bequeath all my goods and poſſeſſions unto my liege Lord the King, my body to the earth, and my ſoul to the divell.* [*Idem.*]

WHen *Edward* the firſt heard of the death of his eneſt ſon, he took it grievouſly, as a father, but patiently as a wiſe man. But when he underſtood ſhortly after of the departure of his father King *Henry* the third, he was wholly dejected and comfortleſs: whereat when *Charles* King of *Sicilie*, with whom he then ſojourned in his return from the Holy land, greatly marvelled, He ſatisfied him with this, *God may ſend more ſons, but the death of a father is irrecoverable.* [*Walſingham.*

This is that King *Edward* the firſt, who as in lineaments of body he ſurpaſſed all his people, being like *Saul*, higher than any of them; ſo in prudence conjoyned with valour and induſtry he excelled all our Princes, giving thereby ſure ankerhold to the government of this Realm, waving up and down before moſt uncertainly. Which he effected not ſo much by eſtabliſhing good laws, as by giving life unto his laws by due execution. And as my Author ſaith, *Judices potiſſimum judicans quos conſtituit judices aliorum.* Who addeth alſo this of him; *Nemo in conſiliis illo argutior, in eloquio torrentior, in periculis ſecurior, in proſperis cautior, in adverſis conſtantior.* [*Commendatio lamentabilis in tranſitu Regis Edw. primi.*]

Whereas

Whereas the Kings of *England*, before his time, uſed to wear their Crown upon all ſolemn Feaſt dayes, he firſt omitted that cuſtome, ſaying merrily, *That Crowns do rather onerate, than honour Princes.* [*Idem tractatus.*]

When a ſimple religious man ſeeing him meanly attired, wondring thereat, asked him why he being ſo potent a Prince, ware ſo ſimple a ſute, he anſwered, *Father, Father, you know how God regardeth garments, What can I do more in royall robes than in this my gabberdine?* [*Idem.*]

When the Clergie pretending a diſcharge by a Canon, lately made at the Counceil held at *Lyons* in *France*, would contribute nothing to the temporall neceſſities of King *Edward*, he ſaid unto them in Parliament, *Seeing you do refuſe to help me, I will alſo refuſe to help you, &c. If you deny to pay tribute to me as unto your Prince, I will refuſe to protect you as my ſubjects; and therefore if you be ſpoyled, robbed, maimed, and murthered, ſeek for no ſuccour nor defence of me, or mine.*

The Pope ſent an Injunction unto the ſame *Edward*, the which was delivered unto him in one of his journyes againſt the fautors of *John Baliol* King of *Scotland*, the tenour of it was, that he ſhould ſurceaſe to diſquiet the Scots, which were an exempt nation, and properly appertaining to the Roman Chappell, wherefore the City of *Jeruſalem* could not but defend her Citizens, and help them that did truſt in the Lord, like mount *Sion*. He had no ſooner read it, but rapping out an oath, ſaid; *I will not hold my peace for Sion nor Jeruſalems reſt, as long as there is breath in my body, but will proſecute my juſt right known unto all the world, and defend it to the death.* [*Tho. Walſingham.*]

When *John* Earl of *Atholl*, nobly deſcended, who had with other murthered *John Comin*, was apprehended by King *Edward* the firſt, and ſome intreated for him: the King anſwered, *The higher his calling is, the greater muſt his fall be, and as he is of higher parentage, ſo he ſhall be the higher hanged*: which accordingly was performed, for he was hanged on a gallows fifty foot high. [*Florilegus.*]

When as in ſiege of the Caſtle of *Strivelin* in *Scotland*, King *Edward* the firſt, by his over-forwardneſs was often endangered, ſome adviſed him to have more regard to his perſon, he anſwered them with that of *David* in the Pſalm, *A thouſand ſhall fall at my ſide, and ten thouſand at my right hand, but it ſhall not come neer me.* [*Florilegus.*]

When the learned Lawyers of the Realme were conſulted in a cauſe by him, and after long conſultation did not ſatisfie him, he ſaid, (as Kings impatient of delays may be bold with their Lawyers,) *My Lawyers are long adviſing, and never adviſed,* (*Florilegus.*) As for other ſpeeches of his I wittingly and willingly overpaſs.

Eleanor wife to King *Edward* the firſt, a moſt vertuous and wiſe woman, when he took his long and dangerous voyage into the Holy land, would not be diſſwaded to tarry at home, but would needs accompany him, ſaying; *Nothing muſt part them whom God hath joyned, and the way to Heaven is as near in the Holy land,* (*if not nearer*) *as in* England, *or* Spain.

This worthy Queen maketh me remember *Eubulus* a ſcoffing Comicall Greek Poet, which curſeth himſelf, if ever he opened his mouth againſt women, inferring, albeit *Medea* were wicked; yet *Penelope* was peerleſs: if *Clytemneſtra* were naught, yet *Alceſtes* was paſſing good: if *Phedra* were damnable, yet there was another laudable. But here, ſaith he, I am at a ſtand; of good women I finde not one more, but of the wicked I remember thouſands. Beſhrew this ſcoffer, ye good wives all, and let his curſe fall upon him, for of your kinde may many a million be found, yea, of your own Country; and that I may reſerve other to a fitter place, I will ſhew unto you a rare example in this Queen of *England*, a moſt loving and kinde wife, out of *Rodericus Sanctius*, not mentioned by our Hiſtorians.

When King *Edward* the firſt was in the holy land, he was ſtabbed with a poyſoned dagger by a Sarazen, and though the rancor of the poyſon, the wound was judged incurable

incurable by his Phyſitians. This good Queen *Eleanor* his vvife, vvho had accompanied him in that journey, endangering her ovvn life, in loving affection ſaved his life, and eternized her ovvn honour. For ſhe daily and nightly ſucked out the ranke poyſon, which love made ſweet to her, and thereby effected that vvhich no Art durſt attempt to his ſafety, her joy, and the comfort of all *England*. So that well worthy was ſhe to be remembred by thoſe Croſſes as monuments, vvhich inſtead of Statues were erected by her husband to her honour at *Lincoln*, *Grantham*, *Stanford*, *Geddington*, *Northampton*, *Stony-Stratford*, *Dunſtable*, *Saint Albanes*, *Waltham*, and that of *Weſtminſter*, called *Charing croſs*, all adorned vvith the Arms of *Caſtile*, *Leon*, and the County of *Pontieu*, vvhich by her right was annexed to the crovvn of *England*.

Robert Winchelſey the Archbiſhop of *Canterbury* was baniſhed by K. *Edward* the firſt, but afterward reſtored again by him, and all the rents that had been ſequeſtred during his abſence, repayed him: whereby he became the richeſt Archbiſhop that had been in that ſeat before him. Wherefore, often recording his troubles, he would ſay; *Adverſitie never hurteth, where no iniquity over-ruleth.* [*Lib. Cantuar.*]

William de March Lord Treaſurer unto King *Edward* the firſt, cauſed all the treaſure throughout all the land, that was layd up in the Monaſteries and Churches, to be at one inſtant violently taken away by military men, ſaying, *It is better that money ſhould be moving, and according to the name be currant, and go abroad to the uſe of the people, than reſting in cheſts without fruit and occupation*: concurring in this laſt point with a *Maxime* of the Uſurers hall.

OF King *Edward* the ſecond, I finde nothing memorable, but that which grief and great indignity wreſted from him, when *Corney* and his raſcall rabblements after his depoſition, vvould needs ſhave him on the vvay, leſt he ſhould be known and reſcued. They enforced him to ſit down upon a mole hill, and the Knave Barber inſulting,

told him that cold water taken out of the next ditch ſhould ſerve for his trimming at that time. He anſwered, *Whether you will or no, there ſhall be warme water*; and therewithall, he ſhedding tears plentifully, verified his words. [*Thom. de la More.*

After the battell of *Poitiers*, *James* Lord *Audley* was brought to the Black Prince in a Litter moſt grievouſly wounded, for he had carried himſelf moſt valiantly that day. To whom the Prince with due commendations, gave for his good ſervice four hundred marks of yearly revenues. The which he returning to his tent, gave as frankely to his four Eſquires, that attended him in the battell: whereof when the Prince was advertiſed, doubting that his gift was contemned, as too little for ſo great good ſervice: the Lord *Audley* ſatisfied him with this anſwer; *I muſt do for them who deſerved beſt of me. Theſe my Eſquires ſaved my life amidſt the enemies. And God be thanked, I have ſufficient revenues left by my Anceſtors to maintain me in your ſervice.* Whereupon the Prince praiſing his prudence and liberality, confirmed his gift made to his Eſquires, and aſſigned him moreover ſix hundred marks of like land in *England*. [*Froſſard.*]

William Wickham after Biſhop of *Wincheſter*, came into the ſervice, and alſo into the great favour of King *Edward* the third, by being overſeer of his great work at *Windſore*, whereas before he ſerved as a poor pariſh Prieſt. Wherefore he cauſed to be written in one of his windows, *This worke made Wickham.* Which being told unto the King, he was offended with *Wickham*, as though he had gone about to robbe him of the glory of that magnificent work. But when *Wickham* told him that his meaning was, that that work had been his making, and advancement, the King reſted content and ſatisfied. [*Vita Wiccami.*]

When the ſaid *William Wickham* (as it is commonly ſaid) ſued unto *Edward* the third for the Biſhoprick of *Wincheſter*, the King told him that he was unmeet for it, becauſe

becauſe he was unlearned, but he ſaid, *In recompence thereof, I will make many learned men.* The which he performed indeed: For he founded New Colledge in *Oxford*, and another in *Wincheſter*; which houſes have afforded very many learned men both to the Church and to the Commonweal h.

When *Henry* of *Lancaſter*, ſurnamed the *Good Earl of Darby* had taken (1341.) Bigerac in *Gaſcoigne*, he gave and granted to every ſoldier, the houſe which every one ſhould firſt ſeize upon, with all therein. A certain ſouldier of his brake into a Mint-maſters houſe, where he found ſo great a maſs of money, that he amazed therewith, as a prey greater than his deſert or deſire, ſignified the ſame unto the Earl, who with a liberall minde anſwered, *It is not for my ſtate to play Boys play, to give and take; Take thou the money, if it were thrice as much.* [*Walſingham.*]

When news was brought unto King *Richard* the ſecond, that his Uncles of *Yorke* and *Glouceſter*, the Earls of *Arundel*, *Warwick*, *Darby*, and *Nottingham*, with other of that faction, who ſought to reforme the miſorders of the King, or rather of his Councellours, were aſſembled in a wood neer unto the Court; after he had asked other mens opinions, what was to be done in ſo weighty and doubtfull a caſe; At length he merrily demanded of one ſir *Hugh a Linne*, who had been a good military man in his daies, but was then ſomewhat diſtraught of his wits, what he would adviſe him to do: *Iſſue out* (quoth ſir *Hugh*) *and let us ſet upon them, and ſlay them every mothers ſon; and by Gods eyes, when thou haſt ſo done, thou haſt killed all the faithfull friends that thou haſt in* England. [*Anonymus.*]

King *Henry* the fourth, a wiſe Prince, who full well knew the humour of the Engliſh, in his admonition to his ſon, at his death, ſaid; *Of Engliſhmen, ſo long as they have wealth and riches, ſo long ſhalt thou have obeyſance; but*

when

when they be poor, they be alwaies ready to make inſurrections at every motion. [*Hall.*]

King *Henry* the fourth, during his ſickneſs, cauſed his Crovvn to be ſet on his pillovv, at his beds head, and ſuddainly his pain ſo ſore troubled him, that he lay as though his vitall ſpirits had been from him departed: Such Chamberlains as had the care and charge of his body: thinking him to be dead, covered his face with a linnen cloth. The Prince his Son being thereof adverciſed, entred into the Chamber, and took away the Crovvn, and departed. The Father being ſuddainly revived out of his traunce, quickly perceived that his Crovvn vvas taken avvay: and underſtanding that the Prince his Son had it, cauſed him to repair to his preſence, requiring of him for vvhat cauſe he had ſo miſ-uſed himſelf. The Prince vvith a good audacitie anſwered: *Sir, to mine and all mens judgements you ſeemed dead in this world; wherefore I, as your next and apparent heir, took that as mine own, not as yours. VVell fair ſon,* (ſaid the King vvith a great ſigh) *what right I had to it, and how I enjoyed it, God knoweth. VVell* (quoth the Prince) *if you dye King, I will have the garland, and truſt to keep it with the Sword againſt all mine enemies, as you have done.* [*Hall.*]

KIng *Henry* the fift, vvhen he prepared vvars againſt *France*; the Dolphin of *France* ſent him a Preſent of *Paris* Balls, in deriſion; but he returned for anſwer, *That he would ſhortly reſend him* London *Balls, which ſhould ſhake* Paris *walls.* [*Anonymus Anglicè.*]

When King *Henry* the fift had given that famous overthrovv unto the French at *Agincourt*, he fell dovvn upon his knees, and commanded his whole armie to do the ſame; ſaying that verſe in the Pſalm, *Non nobis Domine, non nobis, ſed nomini tuo da gloriam*: Not unto us (O Lord) not us, but unto thy name give the glory.

Henry

HEnry the ſixt did take all injuries, whereof he received plenty, ſo patiently, that he not only did not ſeeke to revenge them; but *gave God thanks that he did ſend them to puniſh his ſins in this life, that he might eſcape puniſhment in the life to come.* [*Vita Henrici Sexti.*] As the Emperour *Frederick* the third, when he heard of the death of a great Noble man of *Auſtria*, who lived ninety three years moſt wickedly in fleſhly pleaſures, and yet never once afflicted with griefe or ſickneſs, ſaid; *This prooveth that which Divines teach, that after death there is ſome place where we receive reward or puniſhment; when we ſee often in this World, neither the juſt rewarded, nor the wicked puniſhed.*

The ſame King *Henry* having in Chriſtmaſs a ſhew of young women, with their bare breaſts laid out, preſented before him, he immediately departed with theſe words, *Fie, fie for ſhame, forſooth you be too blame.* [*Idem.*]

He receiving on a time a great blow by a wicked man, which compaſſed his death, he only ſaid, *Forſooth, forſooth ye do fouly to ſmite a King annointed.*

Not long before his death, being demanded why he had ſo long held the Crown of *England* unjuſtly, he replyed, *my Father was King of England, quietly enjoying the Crown all his raign, and his father my grandſire was alſo King of England, and I even a child in cradle was proclaimed and crowned King without any interruption, and ſo held it for forty years, well-nere, all the ſtates doing homage unto me, as to my Anceſtors. Therefore I ſay with King David, my lot is fallen in a fair ground, I have a goodly heritage: my help is from the Lord which ſaveth the upright in heart.* [*Idem.*]

Thomas Mountacute Earl of *Sarisbury*, when he beſieged *Orleans*, and had ſo enforced it, that the Inhabitants were willing to articulate, and to yeeld themſelves to the Duke of *Burgondy*, then being in his company: he highly diſdaining it, ſaid in the Engliſh proverb; *I will not beat the buſh, and another ſhall have the birds.* Which proverbiall ſpeech ſo offended the Burgundian, that it wholly alienated his mind from the Engliſh, to their great loſs in all the French wars following. *aul. Æmil. l. 10.*]

John Lord *Talbot* first Earl of *Shrewsbury* of that Family, surprised upon the sodain by the French Army at *Chastilion*, far from cowardly fear of death, and fatherly affected to his son the Lord *Lisle*, who would not forsake him in that danger, advised him to flye, saying; *My death in respect of my former exploits cannot be but honourable; and in respect of thy youth, neither can it be honourable for thee to dye, nor dishoncurable to flye.* But this young Lord in height of courage, nothing degenerating from so worthy a Father, lost his life with his father in the field, and with them a base son, and a son in law of the said Earls. [*Paulus Æmilius Lib* 10. *& Commentarii P.i P. P.* 2. *Lib.* 6.]

After this battell, when the flames of inward war began to flash out in *England*, the martiall men of *England* were called home out of *France*, to maintain the factions here: at which time a French Captain scoffingly asked an Englishman, when they would return again into *France*. He answered feelingly, and upon a true ground: *when your sins shall be greater and more grievous in the sight of God, than ours are now.*

¶ Untill this time, from the beginning of King *Edward* the first, which was about an hundred and sixtie years, whosoever will with a marking eye consider the comportment of the English Nation, the concurrent of martiall men, their Councels, military discipline, designs, actions, and exploits, not only out of our own Writers, but also forrain Historians, cannot but acknowledg, that they were men of especiall worth, and their prowess both great and glorious. Why afterward it should decay, as all other professions, which even like plants have their times of beginning or in rooting, their growing up, their flourishing, their maturity, and then their fading, were a disquisition for the learned. Whether it proceedeth from celestiall influence, or those Angels which *Plato* makes, or the *Secundæ* which *Trithemius* imagined to have the regiment of the World successively, or from the degenerating of numbers into summes, which I confess I understand not, being an ignorant in abstruse learning. Only I have read in *Paterculus*, that when either envie, or admiration hath given men an edge

to aſcend to the higheſt, and when they can aſcend no higher, after a while they muſt naturally deſcend. Yet I relye upon that of *Eccleſiaſtes*, as I underſtand it. *Cuncta fecit bona in tempore ſuo Deus, & mundum tradidit diſputationi eorum, ut non inveniat homo quod operatus eſt Deus ab initio uſque ad finem.* But pardon me. I cannot tell how I have been by admiration of our Progenitours diverted from my purpoſe.

In the year of our Lord 1416. when fifteen hundred Engliſh, under the conduct of *I. Beaufort*, Earl of *Dorſet*, were encompaſſed between the Sea, and fifteen thouſand French, The Earl of *Arminac* Generall of the French, ſent to the Earl, adviſing him to yeeld himſelf: but he anſwered, *It is not the manner of the Engliſh to yeeld without blowes, neither am I ſo heartleſs that I will deliver my ſelf into their Hands, whom God may deliver into mine.* And accordingly God gave him the honour of the day, to the great confuſion of the enemy. (*Walſingham in Ypodigmate.*)

WHen *Elizabeth* the widow of ſir *John Gray* was a ſuiter unto King *Edward* the fourth (againſt whom her husband loſt his life) for her joynture: the kind King became alſo a ſuiter unto her for a nights lodging: but ſhe wiſely anſwered him, when he became importunate, *That as ſhe did account her ſelf too baſe to be his wife, ſo ſhe did think her ſelf too good to be his harlot.*

When love grew ſo hot in this King *Edward* the fourth, that he would needs marry the ſaid *Elizabeth*, widdow of ſir *John Grey*, to the great diſcontent of his Councell, but eſpecially of his mother: who alleadging many reaſons to the contrary, ſaid, that only her widowhood might be ſufficient to reſtrain him, for that it was high diſparagement to a King, to be diſhonoured with bigamy in his firſt marriage: the King merrily anſwered; *In that ſhe is a widdow, and hath already children; by Gods bleſſed Lady I am a Batcheller, and have ſome too: and ſo each of us hath a proof, that neither of us are like to be barren. and therefore Madam, I pray you be content, I truſt in God ſhe ſhall bring you forth a young Prince; that*

ſhall pleaſe you. And as for the bigamy, let the Biſhop hardly lay it in my way when I come to take Orders: for I underſtand it is forbidden to a Prieſt, but I never wiſt it yet that it was forbidden to a Prince.

His hot love nevertheleſs was partable among three other of his Miſtriſſes, of whom he was wont to ſay, *The one was the faireſt; the other was the merrieſt; and the third the holieſt, for ſhe had wholy devoted her ſelf to his Bed and her Bedes.*

When *Lewis* the eleventh (French King) entertained divers Counſellors of King *Edward* the fourth with large penſions to ſteede him in *England*, he ſent *Peter Cleret* one of the Maſters of his houſhold, unto the Lord *Haſtings* the Kings Chamberlain, to preſent him with two thouſand crowns. Which when he had received, *Peter Cleret* did pray him, that for his diſcharge he ſhould make him an acquittance; the Lord Chamberlain made a great difficultie thereat, then *Cleret* doth requeſt him again that he would give unto him only a letter of three lines for his diſcharge to the King, ſignifying that he had received them: the Lord Chamberlain anſwered; *Sir that which you ſay is very reaſonable; but the gift comes from the good will of the King your Maſter, and not at my requeſt at all: If it pleaſe you that I ſhall have it, you ſhall put it within the pocket of my ſleeve, and you ſhall have no other acquittance of me. For I will never it ſhall be ſaid of me, that the Lord Chamberlain of the King of* England *hath been Penſioner to the King of* France: *Nor that my acquittances ſhall be found in the Chamber of accompts in France.* The aforeſaid *Cleret* went away male-content, but left his money with him, and came to tell his meſſage to his King, who was very angry with him. But thenceforth the Lord Chamberlain of *England* was more eſteemed with the French, and alwaies paid without acquittance. (*Phillip de Commines.*)

KIng *Richard* the third, whoſe monſtrous birth foreſhewed his monſtrous proceedings, (for he was born with all his teeth, and hair to his ſhoulders,) albeit he lived wickedly, yet made good Laws, and when divers ſhires of *England* offered

him

him a benevolence, he refuſed it, ſaying, I know not in what ſenſe; *I had rather have your hearts, than your money.* (*Joannes Roſſus Warwicenſis.*)

John Morton the Biſhop of *Elie*, but afterward of *Canterbury*, being ſolicited by the Duke of *Buckingham* then alienated from *Richard* the third, to ſpeak his mind frankly unto him, in matters of State: the Biſhop anſwered him; *In good faith my Lord, I love not much to talk with Princes, as a thing not all out of peril, although the words be without fault. Foraſmuch as it ſhall not be taken as the party meant it, but as it pleaſeth the Prince to conſtrue it. And ever I think on Æſops tale, that when the Lyon had proclaimed, that on pain of death, there ſhould no horned beaſt abide in that wood; one that had in his forehead a bunch of fleſh, fled away a great pace. The Fox that ſaw him run ſo faſt, asked him whither he made all that haſt: he anſwered; In faith I neither wote nor reck, ſo I were once hence, becauſe of this proclamation made of horned beaſts. What fool (quoth the Fox) thou mayſt well enough abide, the Lyon meant not by thee, for it is no horn that is upon thy head: no marry [quoth he] that wote I well enough, but what and he call it an horn: where am I then?* (*Tho. Moore.*)

Sir *Thomas Rokesby* being controld for firſt ſuffering himſelf to be ſerved in creene Cuppes, anſwered; *Theſe homely cuppes and diſhes pay truely for that they contain: I had rather drink out of treene, and pay gold and ſilver, than drink out of gold and ſilver, and make wooden payment.*

WHen *Richard* the third was ſlain at *Boſworth*, and with him *John Howard* Duke of *Norfolke*, King *Henry* the ſeventh demanded of *Thomas Howard* Earl of *Surrey*, the Dukes ſon and heir then taken priſoner, how he durſt bear Arms in the behalf of that tyrant *Richard*. He anſwered; *He was my crowned King, and if the Parliamentary authority of* England *ſet the Crown upon a ſtock, I will fight for that ſtock: And as I fought then for him, I will fight for you, when you are eſtabliſhed by the ſaid authority.* And ſo he did for his ſon King *Henry* the eighth at *Flodden* field. [*Anonymus.*]

When *Margaret* the widdow of *Charles* the Hardie Duke of *Burgundie*, and ſiſter to King *Edward* the fourth, envying much the happy eſtate and raign of *Henry* the ſeventh, deſcended of the adverſe family of *Lancaſter*, had at ſundry times ſuborned two raſcals to counterfeit the perſons of her two brothers ſons, thereby to withdraw the hearts of his ſubjects, and raiſe uproares in his Realm; the King ſent over unto *Philip* the Duke of *Burgundie* Doctor *Warham*, afterward Archbiſhop of *Canterbury*, to inform him of her treachery. This Doctor in the latter end of his Oration thus nipped the ſeditious Dutches, *That within few years after ſhe was paſt threeſcore years of age, ſhe had brought forth two* Monſters, Lambert *and* Peter, *and not in the nine and tenth months, as women naturally, but in the hundred and fourſcore month*, [*for they were both about fifteen years of age when ſhe brought them abroad, as it were, out of her belly*:] *neither were they Criſomers, but ſuch child-choppers, that as ſoone as ever they were borne, they were able to wage war with a mighty King.* [*Tho. More.*]

The Earl of *Kildare* being charged before King *Henry* the ſeventh for burning the Metropolitane Church of *Caſſiles* in *Ireland*, and many witneſſes procured to avouch the truth of the Article againſt him, he ſodainly confeſſed it to the great wondring and deteſtation of the Councell. Then it was looked how he ſhould juſtifie that fact. *By Jeſu* [quoth he] *I would never have done it, if it had not been told me that the Archbiſhop had been within it.* And becauſe the Biſhop was one of the buſieſt accuſers preſent; merrily laughed the King at the plainneſs of the man, to ſee him alleadge that intent for excuſe, which moſt of all did aggravate his fault.

When among many articles, exhibited by the Iriſh againſt that Earl of *Kildare*, the laſt was: Finally, *all Ireland cannot rule this Earl. Then* (quoth the King) *ſhall this Earl rule all Ireland*; and ſhortly after he made him Deputy thereof.

When one reproved King *Henry* the ſeventh for his ſlowneſs in making wars on thoſe that wronged him; he anſwered, *If we Princes ſhould take every occaſion that is offered us, the World ſhall never be quiet, but wearied with continual wars.*

When

When a Gentleman, none of the wisest, told King *Henry* the seventh, that he found Sir *Richard Croftes*, who was made Banneret at the battel of *Stoke* to be a very wise man: The King answered, *He doubted not that, but marvelled much how a fool could know a wise man.*

It happened that there was fallen in communication of the story of *Joseph*, how his Master *Potiphars* wife, a great man with the King of *Egypt*: would have pulled him to her bed, and he fled away. *Now Master Maio* (He was the Kings Almoner) quoth King *Henry* the seventh, *You be a tall strong man on the one side, and a cunning Doctor on the other, what would you have done, if you had not been Joseph, but in Joseph his stead? By my troth* (quoth he) *and it like your Grace, I cannot tell what I would have done, but I can tell you what I should have done.* [*Tho. Moore.*]

The Lady *Margaret* Countess of *Richmond*, mother to King *Henry* the seventh, a most worthy Patroness of good Letters, would often say *On she condition that Princes of Christendome would combine themselves, and march against the common enemy the Turke, she would most willingly attend them, and be their Laundress in the camp.*

There was a poor blind man in Warwick-shire, that was accounted very cunning in prognosticating of weather upon a day *Empson* a great Lawyer, as he roade that way sayd in scorn of his cunning, I pray you tell me father, when doth the Sun change? The chafed old man that knew his corrupt conscience answered: when such a wicked lawyer as you goeth to Heaven.

Doctor *Collet*, the Dean of *Paul's*, said, that if the Cleargie were naught, the Laitie were worse, for it could not otherwise be, but the lay-men must ever be one degree under the Cleargie: for surely it can be no ly that our Saviour saith himself, who saith of the Cleargie, that they be the salt of the Earth, and if the salt once appall, the World must needs wax unsavourie; and he saith that the Cleargie be the light of the world; and then saith he, if the light be darkened, how dark will then the darkness be? that is, to wit, all the World beside, whereof he calleth the Cleargie, only the light

Cardinall *Wolsey*, his teeth watering at the rich Bishoprick of

Win-

Wincheſter ſent one unto Biſhop *Fox* (who had advanced him unto the Kings ſervice) for to move him to reſign the Biſhoprick becauſe extream age had made him blind: the which meſſage and motion *Fox* did take in ſo ill part, that he willed the meſſenger to tell the Cardinall thus from him: That although old age bereaving me of ſight, I know not white from black, yet I can diſcern truth from falſhood, and right from wrong: yea and that now I am blind, I have eſpied his malicious unthankfulneſs: the which I could never before perceive when my eye-ſight was at the beſt, and let my Lord Cardinall take heed, that his ambition and covetouſneſs, bring him not into a worſe blindnes than I have, and make him fall before he fear.

At Sir *Thomas Moore* his firſt coming to the ſervice of King *Henry* the 8. the King gave him this godly leſſon; firſt look unto God, and then after unto me.

He would alſo wiſh (as I have heard of an ancient man of that age) that his Councellors would commit ſimulation, diſſimulation, and partiality, to the Porters lodg, when they came to ſit in Councell.

The ſame King *Henry*, finding fault with the diſagreement of Preachers, would often ſay; *ſome are to ſtiff in their old* Mumpſimus, *& other too buſie and curious in their new* Sumpſimus; haply borrowing theſe phraſes from that which Maſter *Pace* his Secretary reporteth in his book *de fructu Doctrinæ*, of an old Prieſt in that age, which alwaies read in his Portaſs, *Mumpſimus Domine*, for *Sumpſimus*: whereof when he was admoniſhed, he ſaid that he now had uſed *Mumpſimus* thirty years, and would not leave his old *Mumpſimus* for their new *Sumpſimus*.

A Noble man of this time, in contempt of learning ſaid, that it was for Noble mens ſons enough to wind their horn, & carry their Hawk fair, & to leave ſtudy & learning to the children of mean men. To whom the foreſaid *Richard Pace* replied: *Then you and other Noble men muſt be content, that your children may wind their horns & keep their Hawks, while the children of mean men do manage matters of eſtate.* [R. P. *de fructu doct.*]

John Fiſher, Biſhop of *Rocheſter*, when the King would have tranſlated him from that poor Biſhoprick to a better, he refuſed

ſaying

ſaying, *He would not forſake his poor little old wife, with whom he had ſo long lived.* Happily thinking of the fifteenth Canon of the *Nicene Councel*, and that of the *Canoniſts*, *Matrimoniũ inter Epiſcopũ, & Eccleſiam eſſe contractũ, &c.*

There was a Noble-man merrily conceited, and riotouſly given, that having lately ſold a Mannor of an hundred tenements, came ruffling into the Court, in a new ſuite, ſaying; *Am not I a mighty man, that bear an hundred houſes on my back?* Which Cardinall *Woolſey*, hearing, ſaid; *You might have better imployed it in paying your debts.* *Indeed my Lord* (quoth he) *you ſay well, for my Lord my father, owed my maſter your father, three half pence for a Calfes-head, hold, here is two pence for it.* As *Skelton* jeſted at the Cardinall, that he was deſcended of *Sanguilier*, he was caſt out of a Butchers ſtal, for his father was a Butcher of *Ipſwich*.

When *Stephen Gardiner* was advanced unto the Biſhoprick of *Wincheſter*, and ſent over as Ambaſſadour into *France* with great pompe, he ſaid unto an old acquaintance of his, that came to take his leave of him; *Now I am in my Gloria Patri: Yea* (ſaid his friend) *and I hope, Et nunc & ſemper. Or* (replied the Biſhop) *if it pleaſe the King my maſter, Sicut erat in principio, A poor Scholler of Cambridge again.*

When Sir *Thomas More* was Speaker of the Parliament, with his wiſedome and eloquence, he ſo croſſed a purpoſe of Cardinall *Wolſey's*, that the Cardinall in a chafe ſent for him to *White-hall*: where when he had daneed attendance long, at length the Cardinall coming out, ſaid in the preſence of many; *Maſter* More, *I would you had been at* Rome, *when you were made Speaker of the Parliament houſe.* He immediatly replied: *And if it pleaſe your Grace, ſo would I, for then I ſhould have ſeen a famous City, whereof I have heard much, and read much, but never ſaw it.* [*Vita Tho. Mori impreſſa.*]

The ſame Cardinall at a full Councell table, when Sir *Tho. More* was firſt made privy Counceller, moved that there might be a Lieutenant General of the Realme, choſen for certain conſiderations; and the body of the Councell

inclined thereunto. Sir *Thomas More* oppoſed himſelf. Whereupon the Cardinal in a chafe ſaid; *Are not you aſhamed who are the meaneſt man here, to diſſent from ſo many honourable and wiſe perſonages: you prove your ſelf a plain fool.* Whereunto Maſter *Moore* forthwith anſwered; *Thanks be to God that the Kings Majeſty hath but one fool in his right honourable Councell.* [*Idem.*]

When he was Lord Chancellour, he enjoyned a Gentleman to pay a good round ſum of money unto a poor widdow whom he had oppreſſed; and the Gentleman ſaid: *Then I do hope your Lordſhip will give me a good long day to pay it. You ſhall have your requeſt* (ſaid Sir *Thomas*) *Munday next is Saint* Barnabas *day, the longeſt day in all the year, pay her me then, or elſe you ſhall kiſs the Fleet.*

When he had no luſt to grow greatly upward in the world, neither would labour for office of authority; and over that, forſook a right worſhipfull roome when it was offered him; his wife fell in hand with him, and asked him; What will you do, lift you not to put forth your ſelf as others do? Will you ſit ſtill by the fire, and make goſlings in the aſhes with a ſtick, as children do? Would God I were a man, and you ſhould quickly ſee what I vvould doe. What? By God, go forward with the beſt; for as my mother was wont to ſay, It is evermore better to rule than to be ruled, and therefore I vvarrant you, I vvould not be ſo fooliſh to be ruled, where I might rule. *By my truth wife,* (quoth he) *I dare ſay you ſay truth, for I never found you willing to be ruled yet.*

He uſed, when he was Lord Chancellour, upon every Sunday, when he vvas at home, to ſit in the Quire in his Surplice, and ſing the Service: and being one day eſpied in that attire by the Duke of *Norfolke*, The Duke began to chafe, crying, Fie, fie, my Lord, the Lord Chancellour of *England* a Pariſh Prieſt, and a paltrie ſinging man! you diſhonour the King, you diſhonour the King. *No my Lord* (quoth Sir *Thomas*) *it is no ſhame for the King, if his ſervant ſerve his ſoveraign and Saviour, who is the King of Kings.*

During

During the time of his Chancellourſhip of *England*, he uſed to ſend his Gentleman-Uſher to his wifes Pew, after divine ſervice was done, to tell her that he was gone: but the next Sunday after he gave up his Chancellourſhip of *England*, he came himſelf to her pew, and uſed the uſuall words of his Gentleman-Uſher, *Madam, my Lord is gone.*

His latter wife was a widdow, of whom *Eraſmus* writeth, that he was wont to ſay, that ſhe was, *nec bella, nec puella*: who as ſhe was a good huſwife, ſo was ſhe not voyd of the fault that often followeth that vertue, ſomevvhat ſhrewd to her ſervants: Upon a time Sir *Thomas* found fault with her continuall chiding, ſaying; If that nothing elſe vvould reclaime her, yet the conſideration of the time (for it was Lent) ſhould reſtrain her. *Tuſh, tuſh, my Lord* (ſaid ſhe) *look, here is one ſtep to Heaven-ward*, ſhewing him a Friars girdle. *I fear me* (quoth Sir *Thomas Moore*) *this one ſtep will not bring you up a ſtep higher.*

One day when ſhe came from ſhrift, ſhe ſaid merrily unto him, Be merry Sir *Thomas*, for this day was I well ſhriven, I thanke God, and purpoſe novv therefore to leave off my old ſhrewdneſs; *Yea* (quoth he) *and to begin afreſh.*

When he was ſent Priſoner unto the Tovver, and the Lieutenant his old friend, received him with a heavy cheer, he ſaid; *Is this the entertainment and good countenance you give your gueſts when they come to you? Why look man, here are twenty angell nobles* (ſhewing him his purſe) *and when this is ſpent, turn me out at doors, as a bare gameſter, and not able to pay for that he takes.* Hitherto may be referred his ſilent anſwer, when at his entring into the Tower, one of the Officers claimed for a fee, his upper garment (meaning his govvn or his cloke) he offered him his cap.

Being asked after his condemnation, and before his execution, vvhether he had changed his minde, he ſaid: *Yea, for I thought to have been ſhaven, but now ſeeing I ſhall dye ſo ſhortly, I will let my beard grow.*

His daughter *Roper* one day as ſhe repaired unto him into the Tower, counſelled him to recover the Kings fa-

vour, and his own former libertie, by doing I know not what, the which she said one of the greatest States of this Realme, and a man learned too, and his tender friend, said he might do, without scruple of conscience, as most of the Nobility of the Realme had done, not one sticking thereat, save onely himself, and one other man. This speech of her he answered with a pleasant tale. *At a Bartholmew fair at* London, *there was an Escheator of the same City, that had arrested a Clothier that was outlawed, and had seized his goods, which he had brought into the fair, tolling him out of the fair by a train. The man that was arrested was a Northern man, which by his friends made the Eschaetor to be arrested within the fair, upon an Action I wot not neer what; and called a Court of Pipowders. Now had the Clothier, by friendship of the Officers, found the means to have all the Quest almost made of the Northern men, such as had their Booths standing in the fair, who were no sooner departed from the bar, and come into the house, but the Northerne men were agreed, and in effect all the other to cast our London Escheator. They thought they needed no more to prove that he did wrong, then even the name of his bare office alone. But then was there amongst them, as the Divell would, an honest man of another quarter called* Company. *And the fellow seemed but a silly soul, and sate still, and said nothing; they made no reckoning of him, but said, We be agreed now, come let us go and give up our verdict. Then when the poor fellow saw that they made such hast, and his minde nothing gave him that way that theirs did (if that their minds gave them that way they said) he prayed them to tarry and talke upon the matter, and tell such reason therein, that he might think as they did, and when they should so do, he would be glad to say with them; or else he said they must pardon him: For sith he had a soul of his own to keep, as they had, he must say as he thought for his soul, as they must for theirs. When they heard this they were half angry with him. What good fellow, (quoth one of the Northern men) whare wannes thou? Be not we eleaven here, and thou but one all alone, and all we*

agreed

agreed, whereto ſhouldſt thou ſtick? Whats thy name gud fellow? Maſters (quoth he) *my name is called* Company. Company (quoth they) *now by my troth good fellow, play then the god companion, come theron forth with us, & paſs even for gud company. Would God good maſters* (quoth the man again) *that there lay no more weight thereon. But now, when we ſhall hence, and come before God, and that he ſhall ſend you unto Heaven for doing according unto your conſcience, and me to the divell, for doing againſt mine, all paſſing at your requeſt here for good company now. By God Maſter* Dickenſon (*that was one of the Northern mens names,*) *If I then ſhall ſay unto you all again; Maſters, I went once with you for good company, which is the cauſe that I go now to hell, play you the good fellows now again with me, as I went then for good company with you, ſo ſome of you go now for good company with me: would you go Maſter* Dickenſon? *Nay, nay, by our Lady, nor never a one of you all. And therefore muſt you pardon me for paſſing as you paſs; for the paſſage of my poor ſoul paſſeth all good company.*

In the like ſence he uſed often to ſay, *That he would never pinne his ſoul at another mans back, not even the beſt man that he knew that day living; for he knew not whither he might hap to carry it.*

When one came to him, to ſignifie that he muſt prepare himſelf to dye, for he could not live, he called for his Urinall, wherein when he had made water, he caſt it, and viewed it (as Phyſitians uſe) at laſt he ſaid ſoberly, *That he ſaw nothing in that water, but that he might live, if it pleaſed the King.*

When he was in priſon, and his books and papers taken from him, he did ſhut his Chamber windows both day and night, ſaying; *When the wares are gone, and the tools taken away, we muſt ſhut up ſhop.*

When he went to death, a certain woman offered him a cup of wine, which he refuſing, ſaid; *Good woman, Chriſt in his paſſion drunk gall, and no wine.*

When he was to mount the Scaffold, he ſaid to one of

the Sheriffs men, *I pray thee help me up: as for coming down, I take no care.*

When the hangman (according to his manner) deſired him to pardon him his death, he anſvvered, *I do forgive thee with all my heart: but one thing I will tell thee, thou wilt never have honeſtie in cutting off my head, my neck is ſo ſhort.*

NOw vve have done vvith Sir *Thomas Moore* his own Apothegms which have come to my hands, I vvill tranſcribe out of his works, a few Tales, or call them what you pleaſe.

" A poor man found a Prieſt over-familiar vvith his vvife, " and becauſe he ſpake it abroad, and could not prove it, " the Prieſt ſued him before the Biſhops Officiall for de- " famation, vvhere the poor man in pain of curſing vvas " commanded, that in his Pariſh Church he ſhould upon " the Sunday, at high Maſs ſtand up, and ſay, *Mouth thou " lyeſt*: Whereupon for fulfilling of his penance, up was the " poor ſoul ſet in a Pevv, that the people might vvonder " at him, and hear vvhat he ſaid: and there all aloud (vvhen " he had rehearſed vvhat he had reported by the Prieſt) " then he ſet his hands on his mouth, and ſaid, *Mouth " thou lyeſt:* And by and by thereupon, he ſet his hands " upon both his eys, and ſaid; *But eyne* (quoth he) *by the " Maſſe ye lye not awhit.*

" When Sir *Thomas Moore* had told one, (vvhom he tear- " meth in his Dialogue the Meſſenger) hovv he might " yearly have ſeen a miracle done at the *Rhodes*, if he " vvould have gone thither. So far, quoth the Meſſenger? " nay, I had rather have Gods bleſſing to beleeve that " I ſee not, than to go ſo far for it. I am well apaid (ſaid " Sir *Thomas*) thereof, for if you had rather beleeve, than " take the pain of a long pilgrimage you vvill never be ſo " ſtiffe in any opinion, that you vvill put your ſelf in jeo- " pardie for pertinacy, and ſtubborne ſtanding by your " part. Nay marrie ſaid the Meſſenger, I warrant you that I

" will

" will never be ſo madde, to hold till it vvaxe too hot, for " I have ſueh a fond fantaſie of mine ovvn, that I had ra- " ther ſhiver and ſhake for cold in the Summer, than be " burned in the middeſt of Winter.

" It happened that a young Prieſt very devoutly in a "Proceſſion, bare a Candle before the Croſs for lying " with a Wench, and bare it light all the long way, wherein " the people took ſuch ſpirituall pleaſure and invvard ſo- " lace, that they laughed apace. And one merry Merchant " ſaid unto the Prieſts that followed him, *Sic luceat lux* " *veſtra coram hominibus, Thus let your light ſhine before* " *the people.* But a lewd Prieſt in latter time, being reproved " of his looſe life, and told that he and other of the Clergy " ought to be the Lanterns of light, *How can we* (ſaid the " ſhameleſs Prieſt) *be Lanterns of light, when as ye Lay* " *men have all the horns?*

" When a luſty gallant ſaw a Fryar going barefoot in a " great froſt and ſnow, he asked him why he did take ſuch " pain. He anſwered, that it was very little pain, if a man " would remember hell: Yea Fryer (quoth the Gallant) " but what and if there be no Hell? Then art thou a great " fool: Yea Maſter (quoth the Fryar) but what if there be " hell, then is your maſterſhip much more fool.

" A Fryar as he was preaching in the Country, eſpied " a por wife of the Pariſh whiſpering with her Pew-fe- " low, and he falling angry thereat, cryed out unto her a- " loud, Hold thy babble I bid thee, thou wife in the red " hood; which when the huſwife heard, ſhe waxed as an- " gry and ſuddainly ſhe ſtarted up, and cryed unto the Fryar " again, that all the Church rang thereon; Marry Sir, I " beſhrew his heart that babbleth moſt of us both, for I " do but vvhiſper a word with my neighbour here, and " thou haſt babbled there a good large hour.

" King *Ladiſlaus* uſed much this manner among his ſer- " vants, vvhen one of them praiſed any deed of his, or " any condition in him, if he perceived that they ſaid no- " thing but the truth, he would let it paſs by uncon-

" trolled.

" trolled. But when he ſaw that they did ſet a gloſs upon " it for his praiſe, of their own making beſide; then would " he ſhortly ſay unto them, I pray thee good fellow, when " thou ſayſt grace, never bring in *Gloria patri*, without a *Si-* " *cut erat*, Any act that ever I did, if thou report it again " to mine honour, with a *Gloria patri*, never report it but " with a *Sicut erat*. That is to wit, even as it was, and no " otherwiſe, and liſt not me up with lyes, for I love it not.

" Fryar *Donalde* preached at *Pauls* Croſs, that our La- " die was a Virgin, and yet at her pilgrimages, there was " made many a foul meeting. And loud cried out, Ye men " of *London*, gang on your ſelves with your wives to *Wilſ-* " *don*, in the divels name, or elſe keep them at home with " you, with a ſorrow.

" Sir *John More* was wont to compare the chooſing of " a wife unto a caſuall taking out, at all a very ventures, " Eeles out of a bag, wherein were twenty Snakes for " an Eele.

Sir *Iohn Fineux*, ſometime Chief Juſtice of the Kings Bench, was often heard to ſay: *Who ſo taketh from a Juſtice the order of his diſcretion, taketh ſurely from him more than half his office.*

Wiſe was that ſaying of Doctor *Medcalfe*: *you yong men do think us old men to be fools, but we old men do know that you young men are fools.*

Katherine, wife to *Charls Branden*, Duke of *Suffolk*; when her husband at a feaſt, willed every Lady to take to ſit by her, him that ſhe loved beſt, provided he were not her husband, ſhe took *Stephen Gardiner* Biſhop of *Wincheſter*, ſaying: *Seeing ſhe might not have him whom ſhe loved beſt, ſhe would take him whom ſhe loved worſt.*

KIng *Edward* the ſixt, when three ſwords were delivered at his Coronation unto him, as King of *England*, *France*, & *Ireland*, ſaid, There was yet another ſword to be delivered unto him. Whereat when the Lords marvelled, he ſaid: *I mean* (ſaid he) *the ſacred Bible, which is the ſword*

of

of the Spirit, without which we are nothing, neither can do any thing. [*Balæus in Centuriis.*]

When ſir *Ralfe Fane* was condemned to dye by the practiſe of the Duke of *Northumberland*, he ſaid no more, proteſting his innocency, but, *My bloud ſhall be the Dukes bolſter, as long as he liveth*: Meaning, as I think, that his conſcience, affrighted with ſhedding innocent bloud, ſhould enjoy little quiet, but paſs reſtleſs nights. [*Relatio Gallica.*]

Thirlby Biſhop of *Elie*, when he vvas Ambaſſador at *Rome*, one of his men negligently laying down his livery cloak in his lodging, loſt it: wherewith the Biſhop being angry, rated the fellow roughly, who told him that he ſuſpected nothing in ſo holy a place as *Rome* was, but did take them all for true men. What knave (quoth the Biſhop) when thou comeſt into a ſtrange place, think all men there to be theeves, yet take heed thou do not call them theeves.

When he was priſoner in the Tower, he was ſearched by the Lieutenant, and five hundred French Crowns found in his purſe, and in his doublet about him; whereat when the Lieutenant wondring, asked him, what he meant to carry ſo much money about him: he anſvvered, *I love to have my friends ſtill neer about me, and cannot tell how I ſhould be uſed, if I lacked them.*

In the rebellion in the Weſt, during the raign of King *Edward* the ſixt, ſir *Anthony Kingſton* Marſhall of the field, hanged up a fellovv that vvas ſervant to a rebellious Miller, vvhom he affirmed himſelf to be, untill he came unto the gallovvs, and then his deniall vvould not be allowed. Aftervvard the matter being better knovvn, Sir *Anthony* vvas told that he had executed the man for the Maſter. *It is well enough* (quoth ſir *Anthony*) *he could never have done his maſter better ſervice, than have hanged for him.*

THeſe following are taken out of the life of Cardinall *Poole* Archbiſhop of *Canterbury*, written by a learned man, and Printed at *Venice*.

When one asked counſell of Cardinall *Poole*, what methode and way was beſt to be taken, to underſtand the obſcure places in Saint *Pauls* Epiſtles, he anſwered him, he thought the beſt and ſhorteſt way was, to reade firſt the latter part of thoſe Epiſtles, which do intreat of Chriſtian manners, and underſtand it, and expreſs it in life and good manners, and then to go unto the firſt part, where the matters of faith are ſubtilly and exactly handled, ſaying; *That God will give his ſpirit of underſtanding ſooneſt unto thoſe, that with all their whole hearts ſeek to ſerve him.*

He was wont to ſay, *That he and all other Biſhops ought to conſider that they were ordained, not onely Judges over thoſe of their Dioceſſes, but father Judges.*

In communication when mention hapned to be made of a certain Biſhop, who was wont to blame the Biſhops that lived at *Rome*, who neglected their charge, and yet he himſelf was reſident at *Rome*. *He* (quoth *Poole*) *doth like unto thoſe that cannot abide the ſmell of garlike; for if they have to do with them that have eaten garlick, they eat ſome too themſelves, that they may not perceive their ſtinking breaths.*

Speech was heard of a young man that was learned indeed, but too bold, and ready to cenſure. *Learning* (quoth *Poole*) *doth work almoſt that in yong men, that wine doth in the fat; there it worketh, there it boileth up, and ſwelleth. But as ſoon as it is purged, and put in the veſſell, having gathered his forces together, it is quiet and ſtill.*

When one very skilfull in Aſtrologie told him, that he had very exactly calculated his nativity, and found that great matters were portended of him: *Poole* anſwered, *Perhaps it may be as you affirme, but you muſt remember that I was borne again by Baptiſm, and that day of nativity where-*

wherein I was born again, doth eclipſe the other before.

When one had ſaid, that we muſt be ſo wholly buſied in the ſtudie of the Scriptures, that no time ſhould be left for other ſtudies: and another man had added, that the ſtudies of other learning were to be uſed as wayting maids, and Bond women, *What, do you not know* (quoth *Poole*) *that* Agar *was caſt out of the doors, becauſe ſhe was a bond-woman?*

When *Sadolet* adhorted him unto the ſtudy of Philoſophy, giving to it the price above all other ſtudies: *Poole* anſwered him, *While all the world was overwhelmed with the darkneſs of Paganiſme, it did excell all other Arts: but ſince that thick miſt was chaſed away, by the bright beams of the preaching of Chriſt and his Apoſtles, and their ſucceſſors; the ſtudy of the ſacred Scriptures and Divinity had gotten the palme and chief praiſe; adding, that Philoſophy was now as* Tenedos, *of whom* Virgil *writes:*

——— *notiſſima fama*
Inſula, dives opum, Priami dum regna manebant;
Nunc tantum ſinus & ſtatio malefida carinis.

A famous Iſle of riches, while *Priamus* Kingdom ſtood:
Now nothing but a baggage bay, & harbor nothing good.

He uſed friendly to admoniſh a certain Biſhop, not to forſake his ſheep, but rather leaving *Rome* to repair home and execute his Office. This Biſhop upon a time came unto him, and told him that he was minded to go out of the Citie, for one month, and to viſite his ſheep, and therefore he did deſire that he might depart with his good leave and liking: *Poole* anſwered, *I ſhall take this comfort by your departure, that you ſhall be beaten the leſs.*

When Letters were ſhewed unto him very artificially penned, which one had ſent unto a great man, to comfort him for the death of his friends, and to that intent had uſed all the places of Rhetorick, he read them, and then ſaid; *That he never in all his life had ever read Letters, that could bring greater comfort; for they were ſuch, that no man that*

should reade them, could be able to keep himself from laughing.

Having heard a certain Preacher of great name, who arrogated much to himself, and did passingly please himself; he was asked what he thought of the man. *Poole* answered; *Well, but I would that he would first preach unto himself, and then afterward to others.*

When a Nobleman of *Rome* told him, that he did trust that he should come to his pleasant gardens, which he had sumptuously made, yea thirty years after, and wondred at the beauty of them: *Pool* answered, *I hope I have not deserved so ill of you, that you should wish me so long a banishment from my heavenly country.*

While he was in the Low Countries, and one day would have gone unto *Charles* the Emperour, but he could not be admitted to his speech: but two dayes after the Bishop of *Arras* was sent unto him by the Emperour, to excuse his long stay and desire him to come unto him. *Pool* said, that he had strange hap, *That whereas he spake daily unto God for the Emperour, yet he was not admitted unto the Emperour to talk with him about a matter belonging to God.*

There was one that was very curious in keeping of his beard, and it was reported that he bestowed every month two duckats upon the trimming of it. *If it be so* (said *Pool*) *his beard will shortly be more worth than his head.*

After the death of *Paulus Tertius* when many Cardinals came unto him, and told him, that if he liked of it, they would make him Pope: *He desired them to look well to it, that they were swayed by no passion of the minde, or did ought for favour, and good will, but refer all their cogitations wholly unto the honour of God, and the profit of his Church; the which only they all ought especially to have alwaies before their eyes.*

When one of the Cardinals of the adverse faction did one day charge him with ambition, and said that he did untimely and over-hastily seek the Popedome: He answered gravely, *That he thought not the burthen of that great office to be so light, but that he was of the mind, that it was rather to be feared, than desired. As for them which understood not,*

and

and thought more baſely of ſo great a place, be lamented their caſe, and was ſorry for them.

When the Cardinall *Farneſs*, and divers others of his friends came unto him, at midnight, to make him Pope, by adoration, he repelled them ſaying; *He would not have ſo weighty a matter tumultuouſly and raſhly done, but uſually and orderly; that the night was no convenient time therefore, that God loved the light more than darkneſs, wherefore they ſhould defer it untill the next day, and that then, if it pleaſed God, it might very well be done.* But this his pious modeſty loſt him the Papacy.

He uſed often to ſay, *Thoſe which would betake them unto the ſtudy of the holy Scriptures, (which was as though they would go into the inner and ſecret part of the Temple) muſt paſs through a low and narrow door: For that no man can attain to the underſtanding of the Scriptures, that is proud and puffed up with the ſharpneſs of his wit, or excellency of humane learning; but he that bringeth lowlineſs of minde, and contempt of himſelf, and yeelds his underſtanding* (as the Apoſtle ſaith) *captive unto faith.*

Of this alſo did he often admoniſh thoſe that would ſtudie the ſacred Scriptures, *That they ſhould ſpecially beware that they never went to the reading of them with this intent and minde, that they might diſpute of them to ſhew their learning, and by that knowledge to get them honours and riches; for both purpoſes were very contrary to this kinde of ſtudy. Whereunto ought to be adhibited, firſt fervent prayers, then a lowly minde, and finally an heart void of all ambition and greedy deſire.* Thus far of this good Cardinall.

William Marques of *Winchester* being asked how he continued of the Councell in the troubleſome times of divers Princes; anſwered, *By being a Willow, and not an Oake.* He would alſo often ſay, that he found great eaſe in this: *That I never ſought to rule the roſte, and to be the directour of others, but alwaies ſuffered my ſelf to be ſwayed with the moſt and mightieſt.* As another Courtier of former times ſaid he had borne off many court-ſtorms in dangerous times, *By ſuf-*

ſuffering injuries, and giving thanks for them.

A luſty gallant that had waſted much of his patrimony, ſeeing Maſter *Dutton* a Gentleman in a gown, not of the neweſt cut, told him that he had thought it had been his great grandfathers gown, *It is ſo,* (ſaid Maſter *Dutton*) *and I have alſo my great-grandfathers lands, and ſo have not you.*

A reverend man my firſt teacher would often ſay in the midſt of his mirth, *Sorrow is good for nothing ſave ſin onely.*

NOw we draw to an end, have a few ſayings of merry M. *Heywood* the great Epigrammatiſt. When Queen *Mary* told this *Heywood*, that the Prieſts muſt forgoe their wives: He merrily anſwered, *Your Grace muſt allow them Lemans then, for the Cleargy cannot live without ſawce.*

He being asked of the ſaid Queen *Mary*, what winde blew him to the Court, anſwered her, *Two ſpecially, the one to ſee your Majeſty.* We thanke you for that, ſaid Queen *Mary*; But I pray you, what is the other? *That your Grace* (ſaid he) *might ſee me.*

When one told him, that *Pace* being a Maſter of Art, had diſgraced himſelf with wearing a fools Coate, he anſwered, *It is leſs hurtfull to the common weale, when wiſe men go in fools Coats, than when fools go in wiſe mens gowns.*

When he ſaw one riding that bare a wanton behinde him, he ſaid; *In good faith Sir, I would ſay that your horſe were over-loaden, if I did not perceive the gentlewoman you carry were very light.*

When a man of worſhip, whoſe Beere was better hopped then maulted, asked him at his table how he liked of his Beer, and whether it were well hopped; *Yes by the faith of my body* (ſaid he) *it is very well hopped: but if it had hopped a little further, it had hopped into the water.*

When one ſaid, that the number of Lawyers would marre the occupation; he anſwerd, *No; for alwaies the more Spaniels in the field, the more game.*

This

This uſuall ſpeech of Sir *Thomas Moore*, both of himſelf and other Book-breeders, which is alſo extant in an Epiſtle of his, I have reſolved to cloſe up this part. *Book-makers are full wiſe folk, who pain and pine themſelves away by writing, to ſubject themſelves to the cenſure of ſuch, which in Ordinaries and in Ale-benches will pill and pall them by their words, phraſes and lines, as it were by the beards; when ſome of them are ſo pill'd themſelves, as that they have not one hair of honeſty*; or to uſe his own words, *Ne pilum boni hominis.* But theſe he reſembleth to thoſe unmannerly gueſts, *which when they have been well and kindly entertained, flinch away never giving thanks, but depraving and diſpraiſing their courteous entertainment.*

Whereas Proverbs are conciſe, witty, and wiſe ſpeeches, grounded upon long experience, containing for the moſt part good caveats, and therefore both profitable and delightfull; I thought it not unfit to ſet down here Alphabetically ſome of the ſelecteſt, and moſt uſuall amongſt us, as being worthy to have place amongſt the wiſeſt ſpeeches.

CERTAIN

CERTAINE

Proverbs, Poems, or Posies, Epigrams, Rythms, and Epitaphs of the English Nation in former times, and some of this present age.

A.

Bow long bent at last waxeth weake.
A high building a low foundation.
A broken sleeve holdeth the arme back.
A Cat may look upon a King.
A Carrion Kyte will never be a good Hawke.
A close mouth catches no flyes.
As good lost as found.
A curre will bite before he barke.
A dog hath a day.
A friend will help at a dead lift.
A dog will barke ere he bite.
Agree, for the law is costly.
A fools bolt is soon shot.
A fool and his money is soon parted.
After meat mustard.
A friend is not so soon gotten as lost.
A friend in Court is worth a penny in purse.
A friend is never known till a man have need.
A good man can no more harme, than a sheep.
A goold tale ill told, in the telling is marred.
A good Jack, maketh a good Gill.
A good neighbour, a good morrow.

A grunting horſe and a groaning wife never fails their Maſter.
Age and wedlock tames man and beaſt.
All is well that ends well.
A hard beginning hath a good ending.
A hard fought field where no man ſcapeth unkild.
A haſtie man never wants woe.
A hony tongue a heart of gall.
All is not gold that glitters.
A leg of a lark is better than the body of a kyte.
A little pot is ſoone hot.
A ſhrew profitable, may ſerve a man reaſonable.
As long liveth a merry man, as a ſad.
As the old cock croweth, ſo the young followeth.
A long harveſt of a little corn.
A low hedg is eaſily leaped over.
A man is not ſo ſoone healed as hurt,
A man far from his good, is nigh his harm.
A man may buy gold too dear.
A curſt dog muſt be tyed ſhort.
A flye hath a ſpleen.
A man may love his houſe well, though he ride not on the ridg.
A man will not loſe a hog for a half penniworth of tarre.
A man will be a man though he hath but a hoſe on his head.
As welcome as water into a ſhip.
A muſſled Cat was never good mouſer.
A light burthen far heavy.
An old ape hath an old eye,
A proud mind and a beggers purſe goeth together.
A rouling ſtone gathers no moſſe.
A young Serving-man, an old beggar.
A word enough to the wiſe.
A young Saint, an old divell.
All is well that ends well.
A man may well bring a horſe to the water, but he cannot make him drink without he will.

An ill weed growes apace.
An old Cat laps as much milk as a young.
A mouſe in time may bite a two reable.
A piece of a Kid is worth two of a cat.
A penniworth of eaſe is worth a penny in a mans purſe.
A poore dog that is not worth the whiſtling.
As proud comes behind as goes before.
A proud horſe that will not bear his own provender.
A pound of care will not pay an ounce of debt.
A ſcald head is ſoone broken.
A falſe knave needs no broker.
A ſcald horſe is good enough for a ſcab'd ſquire.
A ſhort horſe is ſoone curried.
A ſwine overfat is cauſe of his own bane.
A traveller may lye with authority.
A wonder laſteth but nine dayes.
After black clouds clear weather.
After a ſtorme comes a calme.
All is fiſh that comes to net.
After dinner ſit a while, after ſupper walk a mile.
All covet, all looſe.
As fit as a pudding for a Friers mouth.
All ſhall be well, and Jack ſhall have Gill.
All is not gold that glitters.
All is well that ends well.
An ill cooke cannot lick his own fingers.
An inch breaketh no ſquare.
An inch in a miſs is as good as an ell.
An old dog biteth ſore.
An old ſack asketh much patching.
An unbidden gueſt knoweth not where to ſit.
As a man is friended, ſo the law is ended.
As deep drinketh the gooſe, as the gander.
As good to play for nought as work for nought.
Aske my companion whether I be a thief.
As I brew, ſo muſt I needs drink.
A white wall is a fooles paper.

As good ſit ſtill as riſe up and fall.
As ſoone goeth the young Lamb-skin to the market, as the old yewes.
All the proofe of a pudding is in the eating.

B

BAtchelers wives, and maids children be well taught.
Backare quoth *Mortimer* unto his Sow.
Bate me an ace of that, quoth *Bolton*.
Be it better be it worſe, do you after him that beareth the purſe.
The black Oxe hath not trod on his foot.
Bare walles makes giddy huſwives.
Better fill a gluttons belly than his eye.
Beggers ſhould be no chooſers.
Believe well, and have well.
Better be envied than pitied.
Better children weep, than old men.
Better eye out, than alway ake.
Better fed than taught.
Be as be may is no banning.
Better half a loafe than no bread.
Better late than never.
Better leave than lack.
Better one bird in the hand, than ten in the wood.
Better ſit ſtill, than riſe and fall.
Better a louſe in the pot than no fleſh at all.
Better ſpare at brim, than at bottome.
Better to be happy than wiſe.
Better coming to the latter end of a feaſt, than the beginning of a fray.
Better to bow, than break.
Better to rule, than be ruled by the rout.
Better unborn, than untaught.
Better be an old mans darling, than a young mans warling.
Better a bad excuſe than none at all.
Between two ſtooles the tayle goeth to the ground.
Beware of had I wiſt.

Beware the geese when the Fox preaches.
Birds of a feather will flock together.
Black will take no other hew.
Brags a good dog.
Blind men should judg no colours.
Bought wit is best.
By wisdome peace, by peace plenty.
Burnt child fire dreads.
By scratching and biting, cats and dogs come together.

C

CAt after kind.
Cunning is no burthen.
Change of women makes bald knaves.
Change of pasture maketh fat calves.
Children and fools cannot lye.
Children and chickens are alwaies feeding.
Children learn to creepe, ere they can goe.
Christmas cometh but once a year.
Claw a churle by the arse, and he shitteth in thy hand.
Close sitteth my shirt, but closer my skin.
Cloudy mornings turn to clear evenings.
Cut your coat after your cloath.
Curst Cowes have short hornes.
Courting and wooing bring dallying & doing.
Can Iack an Ape be merry when his clog is at his heele.

D

DEare bought, and farre fet are dainties for Ladies.
Dinners cannot be long where dainties want.
Doe well, and have well.
Diaffe was his errand, but drink he would.
Dogs barking aloofe, bite not at hand.

E

ENough is as good as a feast.
Eaten bread is forgot.
Early pricks that will be a thorne.
Ever drunke, ever dry.
Even reckoning maketh long friends.

Every Cock is proud on his own dunghill.
Every man as he loveth, quoth the good man when he kiſt his Cow.
Eſſex ſtiles, Kentiſh miles, Norfolk wiles, many men beguiles.
Every man baſteth the fat hog.
Every man cannot hit the nail on the head.
Every man can rule a ſhrew ſave he that hath her.
Every man for himſelf, and God for us all.
Every one after his faſhion.
Ever ſpare, and ever bare.
Evill gotten goods never proveth well.
Evill gotten, evill ſpent.
Evill will never ſaid well.
Every thing helps quoth the Wren when ſhe piſt in the Sea.

F.

FAint heart never wonne fair Lady.
Fare on ſoftly goes far.
Few Lawyers dye well.
Few Phyſicians live well.
Faſt binde, faſt finde.
Fair words make fools fain.
Fair words hurt not the mouth.
Few words to the wiſe ſuffice.
Fiſh is caſt away that is caſt into dry pools.
Firſt come, firſt ſerved.
Firſt deſerve and then deſire.
Folly it is to ſpurne againſt a prick.
Foul water as ſoon as fair will quench hot fire.
Foul in the cradle, proveth fair in the ſaddle.
Fools with fair words are pleaſed.
Froſt and fraud have alwaies ſ ul ends.
Friends fall flyers.
Forſake not the market for the Tolle.
Fools ſet ſtools for wiſe folks to ſtumble at.
Fools lade the water, and wiſe men catch the fiſh.

Give

G

Give an inch, and you will take an ell.
Give a dog roſt, and beat him with the ſpit.
God never ſendeth mouth, but he ſendeth meat.
God ſendeth cold after cloaths.
God ſendeth fortune to fools.
God ſends meat, the divell ſends Cooks.
Good wine needs no Buſh.
God ſendeth the ſhrew'd cow ſhort horns.
Good words coſt nought.
Goes much water by the Mill, the Miller knows not.
Good riding at two ankers, men have told: for if the one fail, the other may hold.
Give gave is a good fellow.
Good to be mery and wiſe.
Great boaſt ſmall roſt.
Great barkers are no biters.

H

HE that will live in peace and reſt, muſt hear and ſee and ſay the beſt.
Half a loaf is better than no bread at all.
Half warm'd, half arm'd.
Happy man be his dole.
Haſt maketh waſt.
He can ill pipe that lacketh his upper lip.
Hang the bell about the Cats neck.
He dances well to whom fortune pipes.
He mends as ſowre ale mends in Summer.
He that will have a Hare to breakfaſt, muſt hunt over night.
He that hath time, and looks for time, looſeth time.
He that is affraid of every graſs, muſt not piſs in a medow.
He that hopes for dead mens ſhooes, may go long bare-foot.
He ſpent Michaelmas Rent in Midſummer Moon.
He knowes on which ſide his bread is buttered
Hold with the Hare and run with the Hound.
Hungry dogs will eat durty puddings.

He

He loſeth the market for the tolle.
Hunger breaks ſtone walls.
He that kiſſes his wife in the market place ſhall have many teachers.
He will play ſmall game, before he will ſit out.
He that goes to ſleep with dogs, muſt riſe with fleas.
He that is man'd with boyes, and horſt with colts, ſhall have his meat eaten, and his work undone.
He loveth well ſheeps fleſh, that wetteth his bread in the wool.
He laugheth that winneth.
He may ill runne that cannot goe.
He muſt needs goe that the divell drives.
He muſt needs ſwim that is held up by the chin.
He runneth far that never turneth again.
He that commeth laſt makes all faſt.
He that commeth laſt to the pot, ſooneſt wroth.
He that hath an ill name is half hanged.
He that hath plenty of good ſhall have more.
He that goeth a borrowing, goeth a ſorrowing.
He that reckons without his Hoſt muſt reckon twice.
He that hath but a little, he ſhall have leſs and he that hath right nought, right nought ſhall poſſeſs.
He that is borne to be hanged, ſhall never be drowned.
He that killeth a man when he is drunk, ſhall be hanged when he is ſober.
He hath need of a long ſpoone that eateth with the divell.
He that ſtriketh with the ſword ſhall be beaten with the ſcabberd.
He that buyes a houſe ready wrought, hath many a pin and nayl for nought.
He that will not when he may, when he would he ſhall have nay.
He that worſt may, muſt hold the candle.
He that winketh with the one eye, and looketh with the other, I will not truſt him though he were my brother.

He

He that playes more then he ſees, forfeist his eyes to the King.
He that miſchief hateheth, miſchief catcheth.
He that makes himſelf a ſheep, the wolf will catch him.
He is proper that hath proper conditions.
Hold faſt when you have it.
Honours ſhould change manners.
Home is homely.
Hope well and have well.
Hot love ſoon cold.
He that will not be ruled by his own dame, muſt be ruled by his ſtep-dame.
He caſts beyond the Moon, that hath piſt on a nettle.
How can the fole amble when the horſe and mare trot?
Hunger maketh hard beans ſweet.
Hunger piereeth ſtone walls.
Hunger is the beſt ſauce.
He is happy can beware by others harmes.
He who hath a good neighbour, hath a good morrow.
He that ſees his neighbour's houſe a fire, muſt take heed to his own.

I.

IAck would be a gentleman if he could ſpeak French.
If you eate a pudding at home, the dogge ſhall have the skin.
If every man mend one, all ſhall be mended.
Ill gotten ill ſpent.
Ill egging makes ill begging.
Ill putting a naked ſword ina madmans hand.
Ill weeds grow faſt.
It is ill to ſet ſpurs to a flying horſe.
In love is no lack.
It is good to hold a candle before the divell.
It is better be ſpited then pitied.
It is better to ſee a clout then a hole out.
In ſpace commeth grace.
In truſt is treaſon.

It chanceth in an houre that happeneth not in seven year.
It cometh by kind, it cost them nothing.
It is bad cloath that will take no colour.
It is a foule bird that defileth his own nest.
It is an ill wind that bloweth no man good.
It is a good horse that never stumbleth.
It is better kiss a knave than to be troubled with him.
Ill newes comes too soone.
It is better to be unborne than untaught.
I scratch where it itches not.
It is not good jesting with edge tooles.
It is better to be a shrew than a sheepe.
It is easier to descend than to ascend.
It is evill waking of a sleeping dog.
It is good fishing in troubled water.
It is good to beware by other mens harmes.
It is good to be merry and wise.
It is good sleeping in a whole skin.
It is better late than never.
It is true that all men say.
It is good to have a hatch before the dore.
It is hard halting before a cripple.
It is hard to wive and thrive both in a year.
It is hard striving against a streame.
It is ill coming to the end of a feast & beginning of a fray.
It is too late to grieve when the chance is past.
It is an easy thing to find a staffe to beat a dog.
It is ill fishing before the net.
It is ill healing of an old sore.
It is merry in hall when beards wagge all.
It is merry when knaves meet.
It is not all butter that the cow shites.
It must needs be true that every man saith.
It is shaven against the wooll.
It is hard to teach an old dog tricks.
Ill luck is good for something.
It is an ill dog not worth whifteling.

If the Lions skin cannot do it, the Foxes shall.
It is better to give the fleece than the woll.
If wishes were thrushes, then beggers would eat birds.
It pricketh betimes that will be a good thorne.
It is not good to have an oare in every mans boate.
It will not out of the flesh that is bred in the bone.
It is good to strike while the iron is hot.
I will not buy a pigge in a poke.

K.

KIck not against a prick.
Kissing goes by favour.
Keep the Wolf from the dore.
Ka me, ka thee.
Kindness will creep where it cannot goe.
Keep bayard in the stable.
King *Harry* lov'd a man.

L.

LAy no pearle before swine.
Leave is light.
Light gains makes a heavy purse.
Like will to like,
Little said soon amended.
Look ear you leap.
Little good soon spent.
Like the Founder out of the frying-pan into the fire.
Little knoweth the fat sow what the leane doth meane.
Look not too high, lest a chip fal in thine eye.
Love commeth in at the window & goeth out at the dore.
Lightly come, lightly goe.
Love is blinde.
Love me little, love me long.
Love me, love my dog.
Lovers live by love as larkes by leeks.
Like master like man.
Leane not to a broken staffe.
Look not a given horse in the mouth.

Light

Light a candle before the divell.
Longs more to marriage then four bare legs in a bed.

M.

MAny a good Cow hath an ill Calf,
Many hands make light work.
Many cannot see wood for trees.
Make hay while Sun shines.
Make not a balk of good ground.
Much water goes by the Mill that the Miller knows not of.
Malice never spake well.
Make a pipe of a pigges tail.
Many kinsfolk, few friends.
Many kiss the child for the nurses sake,
Many a little makes a mickle.
Many small make a great.
Most master wears the breeches.
Many speak of *Robbin Hood* that never shot in his bow.
Many stumble at a straw and leap over a block.
Many a man talks of little *John* that never did him know.
Misreckoning is no payment.
Measure is a merry meane.
Might overcommeth right.
More afraid than hurt.
My Kill of malt is on fire.
Much would have more.
Much cry and little wool.
More haste worst speed.

N.

NO longer pipe no longer dance.
Need hath no law.
Need maketh the old wife trot.
Never pleasure without repentance.
No dearth but breeds in the horse manger.
No man loveth his fetters, be they made of gold.
No man ought to look a given horse in the mouth.
No woman seeks another in the eyen which hath not before been there.

Neer is my petticote, but neerer my ſmock.
No ſmoake without fire.
No penny no Pater-noſter.
Nothing ha h no ſavour.
Nothing is impoſſible to a willing heart.
Nothing venture, nothing have.
No butter will ſtick on his bread.
No fence for ill fortune

O.

OF a good beginning cometh a good end.
One may ſee day at a little hole.
Out nettle in dock.
Opportunity makes the theef.
Opportunity is whoredoms bawd.
Of a ragged colt commeth a good horſe.
Of little medling commeth great eaſe
Of ſufferance commeth eaſe.
One ill weed marreth a whole pot of pottage.
One ill word asketh another.
One good turn asketh another.
One ſhrewd turn followeth another.
One Swallow maketh not Summer;
Nor one Woodcock a Winter.
Out of ſight, out of minde.
One begger is woe that another by the dore ſhould goe.
One bird in hand is better than two in the buſh.
One beateth the buſh another catcheth the birds.
One ſcabbed ſheep will marre a whole flock.
Old men and far travailers may lye by authority.
Once an uſe and ever a cuſtome.
Out of debt out of deadly ſinne.
Old birds are not caught with chaffe.

P.

POor and proud, fy fye.
Pain is forgotten where gain follows.
Penny wiſe and pound fooliſh.
Pride goeth before, and ſhame commeth after.

Pride vvill have a fall.
Proffered ſervice ſtinketh.
Prove thy friend ere thou have need.
Puffe not againſt the vvind.
Peeviſh pitty marres a Citie.
Praiſe a faire day at night.
Pouring oyle into the fire is not the vvay to quench it.

R

REckoners without their hoſt muſt reckon twice.
Rome was not built in one day.
Rowling ſtones gather no moſſe.
Remove an old tree and it will dye.
Rob *Peter* to pay *Paul*.

S

SAve a thief from the gallowes, & hee'l cut your throat.
Saying and doing are two things.
Seldome cometh the better.
Seldome ſeene is ſoone forgotten.
Self doe, ſelf have.
Shame in a kindred cannot be avoyded.
Shame take him that ſhame thinketh.
Shamefull craving muſt have ſhamefull nay.
Set a begger a horſeback, and he will gallop.
Small pitchers have wide eares.
Short ſhooting looſeth the game.
So many heads, ſo many wits.
Soft fire maketh ſweet malt.
Somewhat is better than nothing.
Stumble at a ſtraw, and leape over a block.
Soone gotten, ſoone ſpent.
Soone hot, ſoone cold.
Soone crooks the tree that good Camerill will be.
Soone ripe, ſoone rotten.
Soone it pricks that will be a thorne.
So long goes the pot to the water, that at length it comes home broken.
Spare to ſpeak, ſpare to ſpeed.

Speak fair and think what you will.
Spend, and God will ſend.
Store is no ſore.
Struggle not againſt the ſtream.
Such a Father ſuch a Son.
Such beginning, ſuch end.
Such lips, ſuch lettice.
Such welcome, ſuch farewell.
Such Carpenters, ſuch chips.
Sweet meat will have ſowre ſauce.
Stop two gaps with one buſh.
Spare at the brim rather than at the bottome.
Spare and ever bare.
Still Sow eats all the draffe.
Such a one hath a good wit if a wiſe man had the keeping it.

T

TAke time when time cometh, leaſt time ſteale away.
Take heed is a good reede.
Three hungry meales makes the fourth a glutton.
Threatned folkes live long.
There is no woe to want.
Tales of *Robbin Hood* are good for fooles.
That one will not, another will.
The burnt child dreads the fire.
That the eye ſeeth not, the heart rueth not.
That penny is well ſpent, that ſaveth a groat.
The begger may ſing before the thief.
The eye of the Maſter makes the horſe fat.
The beſt cart may overthrow.
The beſt is beſt cheap.
The belly thinks the throat is cut.
The blind eats many a flye.
The blind lead the blind, and both fall into the ditch.
The Cat knoweth whoſe lips ſhe licketh well enough.
The Cat would eat fiſh, and would not wet her feet.
The Crow thinketh her own birds faireſt.
The fewer the better fare.

The Foxe fareth well when he is curſed.
The greateſt talkers are the leaſt doers.
The greateſt Clarkes be not the wiſeſt men.
The greateſt Crabs be not all the beſt.
That groat is ill ſav'd that ſhames the maſter.
There is craft in dawbing.
Takes pepper in the noſe.
The weakeſt goes to the walles.
The pot goes ſo oft to the water, at laſt comes broken home.
The wife and the ſword may be ſhewed, but not lent.
The Cckold is the laſt that knowes of it.
The end makes all equall.
The greateſt Calfe is not the ſweeteſt veale.
Thoughts be free from toll.
Truſt is the Mother of deceit.
The gray Mare is the better horſe.
The lame tongue gets nothing.
The early bird catcheth the worme.
There longs more to wedding than four bare legs in a bed.
The *K.* of good fellowes is appointed for the *Q.* of beggers.
To have a ſtomack and lack meat, to have meat and lack a ſtomack, to lye in bed and cannot reſt, are great miſeries.
The proofe of a pudding is in the eating.
The more knave the better luck.
Two hands in a diſh and one in a purſe.
The envious man ſhall never want woe.
The ſluggard muſt be clad in rags.
The faireſt roſe in the end is withered.
The higheſt tree hath the greateſt fall.
The young cock croweth as the old heareth.
The keyes hang not all at one mans girdle.
The longer Eaſt, the ſhorter Weſt.
The longeſt day hath his end.
The low ſtake ſtandeth long.
The more haſt the leſſe ſpeed.

The more the merrier.
The more thy years, the nigher thy graves.
The more ye ſtir a turd the worſe it will ſtink.
The nearer the Church the farther from God.
The new broome ſweepeth cleane.
The pariſh Prieſt forgetteth that ever he hath been holy water Clarke.
The rough net is not the beſt catcher of birds.
The ſhoe will hold with the ſole.
The ſtill ſow eateth up all the draffe.
The tide ſtayeth for no man.
There be more waies to the wood than one.
There is difference betweene ſtaring and ſtarke blind.
They muſt hunger in froſt that will not worke in heate.
They that be in hell ween there is no other heaven.
There is falſhood in fellowſhip.
There is no foole to the old foole.
They that are bound muſt obey.
Three may keepe counſell if two be away.
Time loſt we cannot winne.
Time ſtayeth for no man.
Touch a gald horſe on the back, and he will kick.
Too much of one thing is good for nothing.
Tread a worme on the taile, and it muſt turne again.
Truth ſhameth the divell.
Two eyes can ſee more than one.
The ſea hath fiſh for every man.
There is no fiſhing to the ſea, nor ſervice to the King.
'Tis better to ſit ſtill, than riſe to fall.
Theres more waies to the wood than one.
Theres more Maids than Maukins.
Theres no fence for ill fortune.
Theres no weather ill, when the wind is ſtill.
The Fayre laſts all the year.
The poſterne dore makes thief and whore.
They hardly can run that cannot goe.
Two anons and a by and by, is an houre and a halfe.

That

That's bred in the bone will never out of the fleſh.
The horſe that is next the Mill, carries all the griſt.
Two falſe knaves needs no broker.
Two heads are better than one.
The counſell thou wouldeſt have another keepe, firſt keepe it thy ſelf.

W

WE can have no more of the cat but her skinne.
What is a workman without his tooles?
What the heart thinketh the tongue ſpeaketh.
When the belly is full the bones would be at reſt.
When the head aketh all the body is the worſe.
What ſome win in the Hundred, they looſe in the Shire.
When the Iron is hot ſtrike.
When the pig is proffered, hold up the poke.
When the skye falleth we ſhall have larkes.
When the ſteed is ſtolne ſhut the ſtable dore.
When the Sun ſhineth make hay.
Where ſhall a man have a vvorſe friend than he brings from home.
When thy neighbours houſe doth burne, be carefull of thine ovvne.
When thieves fall out, true men come to their goods.
Where nothing is, a little doth eaſe.
Where nothing is, the King muſt loſe his right.
Where ſaddles lack, better ride on a pad, than on the horſe bare back.
Where be no receivers there be no thieves.
Where nought is to vvend vvith vviſe men flee the clog.
Where the hedge is lovveſt, menmay ſooneſt over.
Where vvine is not common, Commons muſt be ſent.
While the graſſe grovveth, the horſe ſtarveth.
Without hope the heart vvould breake.
Who is vvorſe ſhod than the ſhoemakers vvife.
Who lacketh a ſtock, his gain is not vvorth a chip.
Who medleth in all things, may ſhoe the goſlings.
Whom weale prieks, ſorrow comes after and licks.

Who ſo bold as blind Bayard.
Who ſo deafe as he that will not heare?
We ſometimes ſcratch where it itches not.
Who is ſo blind as he that will not ſee?
Who ſo that knew what would be deare, ſhould need be a Merchant but one yeare.
Who weddeth ere he be wiſe, ſhall dye ere he thrive.
Wille will have wilt, though will woe winne.
Winne Gold and weare Gold.
Wiſhers and woulders be no good houſholders.
Wit is never good till it be bought.
Who that may not as they would, will as they may.
Winters thunder makes ſummers wonder.

Y

YLl gotten ill ſpent.
Ynough is as good as a feaſt.
Young Saint old divell.
You are as ſeaſonable as ſnow in ſummer.
You could not ſee the wood for trees.
Young men may dye, but old men muſt dye.
Young Cocks love no coopes.
Ye had as liefe goe to mille as to Maſſe.
You cannot fare well but you muſt cry roſt meat.

POEMS.

OF the dignity of Poetry much hath been ſaid by the worthy Sir *Philip Sidney*, & by the Gentleman vvhich proved that Poets vvere the firſt *Polititians*, the firſt *Philoſophers*, the firſt *Hiſtoriographers*. I vvill onely adde out of *Philo*, that they vvere Gods ovvn creatures; vvho in his Book *de Plantatione Noe*, reporteth, that when he had made the whole Worlds Maſs; he created Poets to celebrate and ſet out the Creator himſelf, and all the Creatures: you Poets reade the place and you will like it. Howſoever it pleaſeth the *Italian* to cenſure us, yet neither doth the Sun ſo far retire his chariot from our Climate, neither are there leſs favourable aſpects betweene *Mercury*, *Jupiter*, and the Moone, in our inclination of Heaven, if Poets are *Fato*, as it pleaſed *Socrates*, neither are our Poets deſtitute of Arte preſcribed by reaſon, and grounded upon experience, but they are as pregnant both in witty conceits and devices, and alſo in imitation, as any of them. Yea, and according to the Argument excell in grandity and graviky, in ſmoothneſs and propriety, in quickneſs and briefneſs. So that for skill, variety, efficacie and ſweetneſs, the four materiall points required in a Poet, they can both teach and delight perfectly.

This would eaſily appear if any lines were extant of that worthy *Britiſh* Lady *Claudia Rufina*, ſo commended by *Martial*; or of *Gildas* which *Lilius Giraldus* ſaw in the libraries of *Italie*, or of old *Chedmon* who by divine inſpiration about the yeare 680. became ſo divine a Poet in our

Engliſh tongue, that with his ſweet verſes full of compunction, he withdrew many from vice to vertue, and a religious feare of God: or of our *Claudius Clemens* one of the firſt founders of the Univerſity of *Paris*: and doth moſt clearely appear to all that can judge by many learned Poems publiſhed in this our learned age. But whereas theſe latter are in every mans hand, and the former are irrecoverable, I will only give you a taſte of ſome of middle age, which was ſo overcaſt with darke clouds, or rather thick fogges of ignorance, that every little ſparke of liberall learning ſeemed wonderfull: ſo that if ſometime you happen of an uncouth word, let the time entreate pardon for it, when as all words have their times, and as he ſaith:

licuit ſemperque licebit,
Signatum præſente nota procudere nomen.

We will begin with *Ioſeph* of *Exceſter*, who followed our K. *Richard* the firſt, in his warres in the holy land, celebrated his acts in a book called *Anticcheidos*, & turn'd *Dares Phrigius* ſo happily into verſe, that it hath been Printed not long ſince in *Germ.* under the name of *Cornelius Nepos*.

The paſſing of the pleaſant river *Simois* by *Troy*, and the encounter between the waves of the ſea, and it, at the diſemboging, or inlet thereof, he lively ſetteth forth thus:

Proxima rura rigans, alio peregrinus ab orbe
Viſurus Troiam Simois, longoque meatu
Emeruiſſe velit, ut per tot regna, tot urbes
Exeat aquoreas tandem Troianus in undas.
Dumque indefeſſo miratur Pergama viſu
Lapſurum ſuſpendit iter, fluviumque moratur,
Tardior & totam completis deſtinat urbem:
Suſpenſis infenſus aquis violentior inſtat
Nereus, atque amnem cogens procul ire minorem,
Proximus accedit urbi, contendere credas
Quis propior, ſic alternis concurritur undis,
Sic crebras iterant voces, ſic inſgiamiſcent.

You may at one view behold mount *Ida* with his trees & the country adjacent to *Troy* in theſe few lines, as in a moſt pleaſant

pleaſant proſpect preſented unto you thus, by the ſaid *Ioſeph*:

Haud procul incumbens intercurrentibus arvis
Idæus conſurgit apex, vetus incola montis
Silva viret, vernat abies procera, cupreſſus
Flebilis, interpres laurus, vaga pinus, oliva
Concilians, cornus venatrix, fraxinus audax,
Stat comitis patiens ulmus, nunquamque ſeneſcens
Cantatrix buxus: paulo proclivius arvum
Ebria vitis habet non dedignata latere
Cancricolam poſcit Phœbum, vicinus ariſtas
Prægnantes facundat ager, non plura Falernus
Vina bibit, non tot paſcit Campania meſſes.

A right woman and Lady-like diſdain may be obſerved in the ſame Author, where he bringeth in *Pallas*, mating dame *Juno* with modeſt diſdainfullneſs before *Paris* in the action of beauty, a matter of greateſt importance in that ſex, after this manner of reply.

Magna parens ſuperum, nec enim nego; magna Tonantis
Nupta, nec invideo; meritum, Paris inclyte, noſtrum
Si quod erat carpſit: teſtor freta, teſtor Olympum,
Teſtor humum, non armatas in prælia linguæ
Credideram veniſſe deas; hac parte loquacem
Erubeo ſexum, minus hic quam famina poſſum;
Martem alium didici, victoria ſæda ubi victus
Plus laudis victore ferat, noſtriſque trophæis
Hic haud notus honos. Sed quo regina dearum
Effatu tendit, Dea ſit, cedo imo Dearum
Maxima non dextra ſortiri ſceptra potentis,
Partirive Iovem certatim venimus, illa,
Illa habeat, quæ ſe oſtentat.

In the commendation of *Britain*, for breeding martiall men, and praiſe of the famous King *Arthur*, he ſung in his *Antiocheidos* theſe which only remain out of that work:

Inclyta fulſit
Poſteritas ducibus tantis, tot dives alumnis,
Tot facunda viris, promerent quæ viribus orbem,
Et fama veteres. Hinc Conſtantinus adeptus

Imperium, Romam tenuit, Byzantion auxit.
Hinc Senonum ductor captiva Brennius urbe,
Romuleas domuit flammis victricibus arces
Hinc & Stavatus, pars non obscura tumultu:
Civilis, Magnum solus qui mole soluta
Obsedit, melioreque stetit pro Cæsare murus.
Hinc celebri fato felici floruit ortu
Flos regum Arthurus, cujus tamen acta stupori
Non micuere minus, totus quod in aure voluptas
Et populo plaudente favus. Quacunque priorum
Inspice, Pellæum commendat fama Tyrannum,
Pagina Cæsareos loquitur. Romana triumphos,
Alciden domitis attollit gloria monstris.
Sed nec pinetum coryli, nec sydera solem
Æquant, Annales Graios, Latiosque revolve,
Prisca parem nescit, æqualem posteraque nullum
Exhibitura dies. Reges supereminet omnes:
Solus præteritis melior, majorque futuris.

If a painter would portraite divells, let him paint them in his colours, as *Fœlix* the old Monke of *Crowland* depainted the bugges of *Crowland* in his verses, and they will seeme right hel-hounds.

Sunt aliqui quibus est crinis rigidus, caput amplum,
Frons cornuta, gena distorta, pupilla coruscans.
Os patulum, labra turgentia, dens præacutus,
Et quibus est crinis quasi seta, caput quasi truncus,
Frons quasi cera, gena quasi pix, oculus quasi carbo,
Os quasi sporta, labra quasi plumbum, dens quasi buxus.
Sunt alii quibus est vultus gibbosus & acer,
Nasus curvatus & fœdus, & auris acuta,
Et grandis cervix dependens & macilenta;
Cæsaries & barba rigens, frons & gena pallens,
Nasus & auris olens, vertex & sinciput horrens,
Et sunt perplures qui crine videntur adusto,
Fronte truci, naso pragrandi, lumine torvo,
Faucibus horrendis, labris pendentibus, ore
Ignivomo, vultu squamoso, vertice grosso,

Dente

Dente fero, mento peracuto, gutture rauco,
Pelle nigra, scapulis contractis, ventre rapaci,
Costis mobilibus, Lumbis ardentibus, anis
Caudatis, genibus nodatis, cruribus uncis,
Plantis aversis, talisque tumentibus: & sunt
Nonnulli, quibus est non horrida forma, sed ipse
Horror, cum non sint scelerati, sed scelus ipsum.

He did seeme also a good Poet in his age, which described a great battaile between the Danes & the English; thus:

Eminus in primis hiberni grandinis instar,
Tela volant, sylvas hastarum fragmina frangunt;
Mox ruitur propius, prascinditur ensis ab ense,
Conculcatur equus ab equo, ruit hostis in hostem,
Hic effossa trahit hostili viscera ferro,
Hic jacet exanimis fusa cum sanguine vita.
Hic pedis, ille manus, hic pectoris, ille lacerti
Vulnere damnatus reditum proponit inanem.

If he which scraped together the fragments of ancient Poets, had hapned on the verses following, written to a Bishop of *Norwich*, haply he would have inserted them.

Magnus Alexander bellorum sape procellas
Immixtus fregit studiis, Socratesque studendi
Continuum solitus interrupisse laborem,
Threcias tremulo numeravit pollice chordas.
Cedit Atlas oneri, civilis scriptor ab ense
Julius abstinuit, invictus sape quievit
Alcides, rigidum mollis lyra flexit Achillem,
Tu quoque lugenti patria gravique diuque
Expectate parens, sibi quem vidnata maritum
Jam Pastoralis Norwicis regia posuit, &c.

Iohn Hanvill a Monk of *S. Albans* made this good and godly invocation before his poem, comparable with many of the later brood.

Tu Cyrrhæ latices nostræ Deus impluo menti,
Eloquii rorem siccis infunde labellis,
Distillaque favos, quos necdum pallidus annis
Scit Tagus, aut fitiens admotis Tantalus undis.

Dirige

Dirige quæ timide ſuſcepit dextera, dextram
Audacem pavidamqve juva, tu mentis habenas
Fervoremque rege, quicquid dicta verit ori
Spiritus aridior, oleum ſuffunde favoris,
Tu patris es verbum, tu mens, tu dextera, Verbum
Expediat verbum, mens mentem, dextera dextram.

Laſie and ſuperficiall ſchollers which thruſt the day forward with their ſhoulders in the Vniverſity, and return as wiſe as they came thither, he deſcribeth in this ſort

Hi ſunt qui ſtatuæ veniunt, ſtatuaque recedunt,
Et Bacchi ſapiunt, non Phœbi pocula. Nyſa
Agmina, non Cirrhæ, Phœbo Bacchoque miniſtrant,
Hoc pleni, illo vacui.

The old Ale-knights of England were well depainted out of him, in the Ale-houſe colours of that time, in this manner.

Iamque vagante ſcypho, diſcincto gutture was heil
Ingeminant was heil; *labor eſt plus perdere vini*
Quam ſitis, exhaurire mecum vehementius ardent,
Quam exhaurire ſitim.

The ſame *John Hanvill* when he would ſignifie whatſoever envy had wrought againſt Troy, the Romane verſe had repaired, ſung briefly.

Si quid de culmine Troje
Diminuit livor, virtus reparavit, ut orbi
Hic urbem r apuit, hac orbem re ddidit urbi.

Paſſionate are theſe verſes upon the death of K. *Richard* the firſt penned by one *Gaulfrid.*

Neuſtria ſub clypeo Regis defenſa Richardi
Indefenſa modo geſtu teſtare dolorem.
Exundent oculi lachrymas, exterminet ora
Pallor, connodet digitos tortura, cruentet
Interiora dolor, & verberet aera clamor:
Tota peris ex morte ſua, mors non fuit ejus
Sed tua, non una, ſed publica mortis imago.
O Veneris lachrymoſa dies, o ſidus amarum.

Illa

And after a few verses: he speaking to Death, addeth in commendation of that Prince.

——————, *Nihil addere noverat ultra;*
Ipse fuit quicquid potuit natura, sed istud
Causa fuit quare rapuisti res pretiosas,
Elegis, & viles quasi dedignata relinquis.

These former verses were mentioned by *Chaucer* our English *Homer* in the description of the sodaine stirre and *Panicall* feare, when *Chanteclere* the Cock was carried away by Reynold the Fox with a relation to the said *Galfride*,

The silly widow and her daughters two
Herd the bernes cry and make ado.
And out at the dore stert they anon
And saw the Fox toward the wood ygon,
And bare upon his back the Cock away,
And cryed out harow and well away,
Aha the fox, and after him they ran,
And eke with staves, many other man.
Ran Coll our dogge, Talbot and eke Garland,
And Malkin with her distaffe in her hand,
Ran Cow and calfe and eke the very hogges:
For they so sore affraid were of the dogges,
And shouting of men and of women eake,
They ran so her hert thought to breake.
They yellen as fends do in hell,
The Duckes cried as men would them quell,
The Geese for feare flew over the trees,
Out of the hives came swarmes of Bees.
So hideous was the noise, ah benedicite,
Comes Iacke Straw, ne his meiney
Ne made never shoutes halfe so shrill
When that they would any Fleming kill:
As that day was made upon the Fox,
Of brasse they blew the trumpes and of box;
Of horne, and box, in which they blew and pouped,
And therewith they shriked and shouted,
It seemed as though heaven should fall.

O Gaulfride dere master soveraigne,
That when the worthy King Richard *was slaine*
With shot, complainedst his death so sore,
Why ne had I now thy science and thy lore?
Thy Friday for to chide as did ye,
For on a Friday shortly slaine was he,
Then would I shew you how that I could plaine,
For Chauntecleeres dred and for his paine.
Certes such cry, ne lamentation,
Was never of Ladies made when that Illion
Was won, and Pirrhus *with his bright sword,*
When he hent King Priam *by the beard,*
And slough him (as saith Æneidos*)*
As made all the hennes in the cloos,
When they lost of Chantecleere the sight:
But soveraignly dame Pertelot shright,
Well louder than did Hasdrubals wife,
When that her husband hath lost his life,
And that the Romans had brent Carthage,
She was so full of torment and of rage,
That wilfully into the fire she stert,
And brent her self with a stedfast hert.
O wofull Hennes right so cried ye,
As when that Nero *brent the city*
Of Rome, *cryed the Senatours wives,*
For that her husbands should lose her lives.

These may suffice for some Poeticall descriptions of our ancient Poets; if I would come to our time, what a world could I present to you out of Sir *Philip Sidney, Ed. Spencer, Iohn Owen, Samuel Daniel, Hugh Holland, Ben. Iohnson, Thomas Champion, Mich. Drayton, George Chapman, Iohn Marston, William Shakespeare,* and other most pregnant wits of these our times, whom succeeding ages may justly admire.

Epigrammes

Epigrammes.

IN ſhort and ſweet Poems framed to praiſe or diſpraiſe, or ſome other ſharpe conceit which are called *Epigrammes*, as our countrey-men now ſurpaſs other Nations, ſo in former times they were not inferiour, if you conſider ages, as the indifferent Reader may judg by theſe.

In the darke miſt of all good learning, about 800 years ſince, in commendation of the godly King Saint *Oſwald*, was made this.

Quis fuit Alcides? quis Cæſar Julius? aut quis
Magnus Alexander? Alcides ſe ſuperaſſe
Fertur, Alexander mundum; ſed Julius hoſtem,
Sed ſimul Oſwaldus, & mundum vicit, & hoſtem.

To the honour of *Elfled* a noble Lady, which repaired *Darby, Cheſter, Warwick, &c.* I have found this.

O Elfleda potens, o terror virgo virorum,
Victrix natura nomine digna viri;
Te quo ſplendidior fieres, natura puellam,
Te probitas fecit nomen habere viri.
Te mutare decet, ſed ſolum nomina ſexus:
Tu Regina potens, Rexque trophæa parans.
Iam nec Cæſarei tantum meruere triumphi,
Cæſare ſpendidior virgo, virago viges.

This alſo may here have place, which *William Conqueror's* Poet made to him when he had obtained this Realme.

Cæſarem Cæſar tibi ſi natura negavit,
Hanc Willielme tibi ſtella ornata dedit.

It may ſeeme he alluded to the baldneſs of *Julius Caſar*, who for that cauſe uſed a Lawrell Garland, to the Comete appearing before his conqueſt of this Kingdome, portending the ſame as it was thought, and to the manner of the *Frenech* in that time: among whom long buſhie haire was the ſignal marke of Majeſty, as *Agathias* noteth, when as all ſubjects were rounded, and the Kings only long haired. Which cuſtome continued among the *French* Kings, untill *Peter Lombard*, Biſhop of *Paris*, diſſwaded them from it, and among ours, as appeareth by their ſeales untill King *Henry* the fifth.

The happy ſucceſs of *Engliſh* and *Normans*, with the cowardly flight of the *French* at *Nugent* 1109. in the time of King *Henry* the firſt, was thus expreſſed:

Henricus regum rex & decus, abſtulit altos
Francigenis animos, Ludovicum namque Nugenti
Rex regem campo magnum major ſuperavit:
Præpoſuere fugam bellis, calcaria telis
Galli præcipites: fama ſpoliiſque potitos
Laurea Normanos, & laus æterna coronat,
Sic decus iſte ducum, ſic corda tumentia preſſit,
Oraque Francorum ſuperba mutire coegit.

Maude, daughter to *Malcolm* King of *Scots*, a woman of rare piety, buried at *Weſtminſter*, to which Church ſhe would come daily barefooot, while the Court lay there, had an excellent *Epigramme* made to her commendation, whereof theſe four verſes only remain.

Proſpera non lætam fecere, nec aſpera triſtem,
Aſpera riſus erant, proſpera terror erant.
Non decor effecit fragilem, non ſceptra ſuperbam,
Sola potens humilis, ſola pudica decens.

No bad Poet was he which wrote to the honour of *Adeliza*, ſecond wife to King *Henry* the firſt, who was daughter to the Duke of *Brabant* and ſiſter to Lord *Joſcelin* of *Lovain*, from whom the *Percies* Earls of *Northumberland* deſcended.

Anglorum Regina tuos Adeliza decores
Ipſa referre parans Muſa ſtupore riget.

Quid

Quid Diadema tibi pulcherrima? quid tibi gemma?
Pallet gemma tibi, nec Diadema nitet.
Deme tibi cultus, cultum natura miniſtrat,
Non exornari forma beata poteſt.
Ornamenta cave, nec quicquam luminis inde
Accipis, illa micant lumine clara tuo;
Non puduit modicas de magnis dicere laudes,
Nec pudeat dominam te precor eſſe meam.

Maude daughter to King *Henry* the firſt, and mother to King *Henry* the ſecond, happened on as good a Poet, who honoured or flattered her with theſe Epigrammes.

Auguſtis Patribus anguſtior orta Mathildis,
Qualibet in laudes ora diſerta vocas.
Sed fruſtra, quia nemo tibi praconia ſolvet
Quæ genus, & mores, formaque digna petunt.
Vna loqui te lingua poteſt? qua laudis opimæ
Materiam linguis omnibus una paras?

Filia præteriti, præſentis nupta, futuri
Mater regis, habes hoc ſpeciale tibi.
Aut vix aut nunquam reperitur fœmina qua ſit,
Hec eadem regum filia, nupta, parens.
Nec tua nobilitas eſt à te cœpta, nec in te
Deſinit, & poſt te vivet, ut ante fuit.
Nec tu degeneras revera filia matris;
Talem te genuit, qualis & ipſa fuit,
Caſta pudicam, provida cautam, pulchra decoram;
Larga tulit largam, religioſa piam.
Es roſa de radice roſæ, de religione
Religio, pietas de pietate fluit.

Sic mores Regina tuos componis, & actus,
Vt ſit in his juſto plusve, minusve nihil.
Quippe nocere potes, non vis: Offenderis, ultro
Condonas; Cernis triſtia, compateris.
Vis dare, non differs: Vis parce vivere, neſcis;
Si loqueris, multum ſermo nitoris habet.

Si taceas, vigor eſt; ſi rides, riſus honeſtus;
Oras, orantis fletibus ora madent.
Intus ſimplicitas mentem, foris ornat honeſtas
Vultum, grata quidem ſingula, pluſque ſimul.

But among all our old Epigrammatiſts all commendation is carried away by old *Godfery Prior* of *Winckeſter*, who lived Anno 1100. which Citie hath brought forth ſo many excelling in Poeticall facultie, not only in former ages, but alſo in latter, out of the worthy Colledge there, that the very *Genius loci* doth ſeeme Poeticall. Out of his Epigrammes firſt imparted to me by the right learned Maſter *Tho. Allen* of *Oxford*, I will here impart a few unto you.

To one that would know how long he ſhould learne, he writeth thus.

Diſcendi, Damiane, modum te quærere dicunt,
Diſcas dum neſcis, ſit modus iſte tibi.

That the contempt of fooles is not to be reſpected.

Contemptum ſtulti contemnere, Dindime, laus eſt,
Contemni a ſtulto dedecus eſſe nego.

Againſt pride in proſperity.

Extolli noli quum te fortuna beavit,
Pompone, hæc eadem quæ levat, ipſa premit.

Againſt ſuch as teach well, and live not accordingly.

Multa Solon, ſed plura Cato me verba docetis,
At nemo veſtrum quanta docetis, agit.

To one which had eaten ſtinking meat.

Druſe, comediſti quem miſit Silvius hircum,
Vel tibi non naſus, vel tibi naſus olet.

He teacheth us to relye upon firme and ſure ſupports, leſt we fall to the ground with them in this.

Non eſt ſecurus ſuper titubantia fultus:
Iungere labenti, labitur ille, ruis.

That we muſt look for like meaſure, if we do not as we would be done unto, he admoniſheth all under the name of *Albius*,

Iurgia

Juriga, clamores tibi gloria, gloria lites,
Et facis & dicis omnibus, unde noces.
Expectes eadem quæ nobis fecaris, Albi,
Nam quem tu ledis, te ferit ille libens.

Youth which in their haughty heate, reject the advise of old men, he adviseth thus.

Pannorum veterum facile contemnitur usus,
Non sic concilium, Posthumiane, senum.

The vanity of them which vaunt of their ancient nobility, and have no nobility in themselves, he thus taxeth.

Stemmata continuas, recitas ex ordine patres,
Queis nisi tu similis, Rufule, quid recitas?

That there was no contending with him who with missive bribes can prevail against Justice.

Missilibus, Daciane, tuis Astræa recessit,
Vincis missilibus Ius, Daciane, tuis

The common proverb, *Love me, love mine,* he thus advised us to observe:

Me tanquam socium te dicis amare, Trebati,
Et quos totus amo dente furente teris:
Sed nisi sis socius sociis, & amicus amicis,
Non potero nostrum dicere te socium.

Against hooked gifts which draw others.

Multa mihi donas, vereor ne multa requiras,
Nolo mihi dones, Aulice, si repetas.

Against one that sought a benefice, and would teach before he could teach.

Qua doceat sedem quærit Plotinus & ædem,
Quærit qua doceat, non ea qua doceat.

Against a covetous wretch.

Nasidiane diu vixisti semper avarus,
Oro tibi vivas Nasidiane diu.

Against one that would exact of others, and do nothing himself.

Exigis a nobis quem nulli solvis amorem,
Quam nulli præstes exigis, Aule, fidem;

Exigis

Exigis à nobis quem non mereare is honorem;
Mirum eſt quod non das, id tibi velle dari.

Againſt an Abbot that would defend his Monkes from others, but worry them himſelf.

Tollit ovem de fauce lupi perſæpe moloſſus,
Ereptamque lupo ventre recondit ovem.
Tu quoque Sceva tuos prædone tuexis ab omni,
Vnus prædatamen perdis ubique tuos.

One amidſt the warres between King *Stephen* and *Henry* the ſecond, commended the ſame *Henry* in theſe verſes.

Prælia quanta movet Stephanus, moveat volo, namque
Gloria nulla foret ſi prælia nulla moveret:
Tu contra Stephanum, cui copia multa virorum,
Duxiſti paucos, cur paucos? gloria major
Eſt, multos paucis, quàm paucos vincere multis.

At the ſame troubleſome time, and as it were deſolation of *England*, were written to the ſame *Henry* as it were in a *Proſopopeia* of *England*.

Dux Henrice nepos Henrici maxime magni;
Anglia tota ruo, nec jam ruo tota ruina, &c.

Vpon two fearefull flights of the *French*, one at *Vernoil*, the other at *Vendoſme* in the time of King *Henry* the ſecond, one made this:

Gallia fugiſti bis, & hoc ſub rege Philippo,
Nec ſunt ſub modio facta pudenda duo.
Vernolium ſumit teſtem fuga prima, ſecunda
Vindocinum, noctem prima, ſecunda diem.
Nocte fugam primam celeraſti, mane ſecundam,
Prima pavore fuit, vique ſecunda fuit.

When one had flattered *William Longchampe* Biſhop of *Ely*, the onely powerfull man of England in his time, with this blandation:

Tam benè, tam facilè tu magna negotia tractas,
Vt dubium reddas ſis homo, ſive deus.

Giraldus Cambrenſis, a man well born, and better lettered, of that houſe from whence the *Giraldines* of Ireland are deſcended, and ſecretary to King *Iohn*, played upon theſe verſes

Verſes, and that Biſhop after he was apprehended in womans attire flying out of the Realme.

Tam male, tam temerè, tam turpiter omnia tractas,
Vt dubium reddas bellua ſis, vel homo.
Sic cum ſis minimus, tentas majoribus uti,
Vt dubium reddas ſimia ſis, vel homo.

He that made the verſe following (ſome aſcribe it to that *Giraldus*) could adore both the ſun riſing and the ſun ſetting, when he could ſo cleanly honour King *Henry* the ſecond then departed, and King *Richard* ſucceeding.

Mira cano, Sol occubuit, nox nulla ſequuta.

Great was the commendation of *Mæcenas*, who when he could do all with *Auguſtus*, yet never harmed any, wherupon in an Elegie upon his death, *Pedo Albinovanus* writeth.

Omnia cum poſſes, tanto tam carus amico,
Te ſenſit nemo poſſe nocere tamen.

Which commendation King *Henry* the eighth gave to that worthy Duke of *Suffolke*, *Charles Brandon*, who never uſed the Kings favour to the hurt of any. And the ſame *Giraldus* teſtified the like of King *Henry* the ſecond, in this verſe, very effectually:

Glorior hoc uno, quòd nunquam vidimus unum,
Nec potuiſſe magis, nec nociſſe minus.

Theſe alſo following are referred unto him.

Vive Deo, tibi mors requies, tibi vita labori,
Vive Deo, mors eſt vivere, vita mori.

Theſe following were likewiſe written by him againſt lewd love.

Nec laus, nec probitas, nec honor ſuperare puellam,
Sed Veneris vitium vincere laudis opus.
Vis melius ſapiens, melius vis ſtrenuus eſſe,
Si Venerem ſuperes, iſtud & iſtuderis:
Noli caſtra ſequi Veneris, ſed caſtra Minervæ,
Hæc docet, illa furit; hæc juvat, illa nocet.

Cum ſit amor vetitus, vetiti malus actus amoris,
Si malus, ergo nocet, ſi nocet, ergo fuge:
Cujus cœpta timor, medium ſcelus, exitus ignis,
Tu fuge, tu reproba, tu metuendo cave.

Why the Sun appeareth ruddy and as it were bluſheth at his firſt riſing, *Alexander Necham*, ſometime Prior of *Cirencester* rendreth the cauſe thus.

Sol vultu roſeo rubicundo fulget in ortu,
Inceſtæ noctis facta pudore notans.
Nempè rubore ſuo tot damnat damna pudoris,
Cernere tot Phœbum geſta pudenda pudet:
Tot blandos nexus, tot ſuavia preſſa labellis,
Tot miſeræ Veneris monſtra novella videt,
Frigida quòd nimium caleat laſciva ſenectus,
Ignis quòd gelido ferveat amne, ſtupet.

Of the fiery colour of the planet *Mars*, and the ſpots in the *Moon* he giveth this reaſon,

Mars Venerem ſecum deprenſam fraude mariti
Erubuit, ſupereſt flammeus ille rubor.
Sed cur Lunaris facies fuſcata videtur?
Quæ vultu damnat, furta videre ſolet.
Adde quòd Eccleſiam Phœbe, maculæ nota culpam
Signat, habet maculas utraque Luna ſuas.

If you will read carping Epigrammaticall verſes of a *Durham* Poet againſt *Ralfe* the Prior, here you may have them.

De ſene, de calvo, de delirante Radulpho
Omnia monſtra cano, nil niſi vera tamen:
Imputat errores aliis ſemper, ſibi nunquam,
Eſt aliis Argus, Tyreſiaſque ſibi.
Non vult eſſe bonus, ſed vult bonus eſſe videri;
Eſt ovis exterius, interiuſque lupus.
Sus vitâ, canis officio vulpecula fraude,
Mente lepus, paſſer renibus, ore lupus,

Talis

Talis qui damon nunquam poterit niſi morte
Eſſe bonus, poſtquam deſinat eſſe malus.

The ſame Author plaid alſo pretily upon *William* and *Alan* Arch-deacons of *Northumberland* and *Durham*.

Archilevitas in ſorte Northumbria largos,
Dunelmum cupidos ſemper habere ſolet.
Nunc è converſo ſedem dotavit utramque
Willelmi probitas, crimen Alane tuum.
Vos nunc degeneres patribus ſucceditis ambo,
Hic bonus, antè malus, hic malus, antè bonus.

Anſwerable to theſe, were theſe verſes of the ſaid *Durham* Poet, upon the fate of a Potte and a Pipkin, when the potte was all broken, and the pipkin loſt but the handle, by the fall of a window.

Lapſa feneſtra ruit, luit urna ſciphuſque propinquus,
Deſinit hæc eſſe prorſus, hic eſſe bene.

Alias.

Lapſa feneſtra ruit, ſciphus urna luunt, nihil illa
Quo teneat, nihil hic quo teneatur, habet.

When King *Richard* the firſt was detained priſoner with the Emperour, one did write this ſupplicant verſe to the Emperour in a ſharpe cloſe.

Magnus es, & genibus flexis tibi ſupplicat orbis,
Cum poſſis, noli ſævire, memento Neronis.

A huſwife which had encreaſed her family in her husbands abſence with a new bratte, aſſured her husband at his return, that ſhe conceived it of a Snow-ball caſt at her. But he conveying it away, ſelling it to a begger, aſſured her with the like lye; that as it was conceived by Snow, ſo it was melted away by the Sun, which a Poet in the time of King *Iohn* expreſſed thus very briefly, and for that age pretily.

Rebus in augendis longè remorante marito,
Vxor mœcha parit puerum; poſt multa reverſo,
De nive conceptum ſingit: fraus mutua, cautè
Suſtulit, aſportat, vendit, matrique reportans
Ridiculum ſimile, liquefactum ſole reſingit.

But two others comprised the same matter more succinctly in this manner.

De nive conceptum quem mater adultera fingit,
Sponsus eum vendens, liquefactum sole refinxit.

Vir quia quem reperit genitum nive fœmina fingit,
Vendit; & a simili liquefactum sole refinxit.

That Scholler also could play at even and odde, that could keepe the figure *Compar* so precisely in these two verses upon the spring.

Turbà colorum, vis violarum, pompa rosarum,
Indùit hortos, purpurat agros, pascit ocellos.

A futer wearied with delaies in the Emperours court, did at the length frame this distich, and coaled it on a wall.

Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat, qui mihi dicat, Abi.

So a poore English man fed with vain hope by many, in the time of King *Henry* the third, did write this distich.

Spem mihi dent alii magnam, rem tu cito parvam,
Res me parva juvet, spes mihi magna nocet.

Against a carping companion was this made about that time by *John Havill.*

Zoile, tu laudum cuneus, tu serra bonorum,
Magna doles, majora notas, in maxima savis.

Such as can speake feelingly of Church livings, will not dissemble that these were the four entrances into the Church, which a countriman of ours long since in this manner Epigrammatically opened.

Ecclesias portis hîs quatuor itur in omnes,
Principis, & Simonis, sanguinis atque Dei.
Prima patet magnis, nummatis altera, charis
Tertia, sed raris janua quarta patet.

Good also is that under S. *Peter* in the Cathedrall Church of *Norwich*, (were it not for the fault which is in the former,) but therein you have S. *Peters* Ship, Sea, Nets, & Fish

Ecclesiam

Eccleſiam pro Nave rego, mihi climata mundi
Sunt mare, ſcripturæ, retia, piſcis, homo.

When *Euſtathius* was elected Biſhop of *London*, one congratulated his advancement thus.

Omnes hic digni, tu dignior omnibus, omnes
Hic plene ſapiunt, plenius ipſe ſapis.

Of a bragging braule between two well met, was framed this by *Henry* of *Wincheſter*, but the beginning is loſt.

Hic ait, ille negat, hic aſſerit, ille refellit,
Hic proavos multum prædicat, ille premit.
Fiſus uterque ſibi ſe venditat, iſte decorem
Jactitat, ille decus, hic opus, alter opes.
Hic bonus, ille beatus, hic multis diſſerit, ille
Multiplicata refert: hic levis, ille loquax.

When *Adrian* our countryman had converted ſome people of *Norway*, and was made Pope, this was compoſed to his honour.

Conferet hic Romæ plus laudis quam ſibi Roma,
Plus dabit hic orbi, quam dabit orbis ei.

But this would not eaſily be matched in our age, which was written in the time of King *Henry* the 6. over the entrance into the *Receipt* at *Weſtminſter*, to admoniſh accomptants to be circumſpect in entring, as *Janus* with his two heads; and as vigilant in ending Exchecquer accounts, as *Argus* with his hundred eyes.

Ingrediens Iani, rediture ſis æmulus Argi.

* Theſe are all of former times, and with the quaint and moſt excellent ones of this our Polite age, which every where preſent themſelves to your view, I will only recover from oblivion theſe made upon the pictures of the two moſt potent, and prudent Princes *Queene Elizabeth* of *England*, Queene *Mary* of *Scotland*.

IN ELIZABETHAM Angliæ Reginam.

* Buchanan. CVIVS imago Dea, facie cui lucet in una,
Temperie mixta, Iuno, Minerva, Venus?
Est dea: quid dubitem? cui sic conspirat amice
Masculavus, hilaris gratia, celsus honos:
Aut Dea si non est, Diva est quæ præsidet Anglis,
Ingenio, vultu, moribus æqua Deis.

In Eandem.

* Quæ manus artificis tria sic confundit, in uno
Gratia, majestas, & decor ore micent?
Non pictoris opus fuit hoc, sed pictoris, unde
Divina in tabulam mentis imago fluit.

MARIA REGINA SCOTIÆ.

* VT Mariam finxit natura, ars pinxit: utrumque
Rarum & solertis summum opus artificis
Ipse animum sibi dum pingit, sic vicit utrumque,
Vt natura rudis, ars videatur iners.

* En tibi magnanimæ spirantia Principis ora,
Omnia quam mundi mirantur regna, venustæ
Non decus ob formæ tantùm, prolemque decoram,
Innumerasque animi dotes, quas divite dextra
Infudit natura potens: sed masculavirtus,
Religionis amor, fidei constantia mentes
Plus rapit attonitas hominum, quàm forma vel oris
Gratia rara sui.

* She sending to Queen *Elizabeth* a Diamond fashioned in the figure of an heart, accompanied it with these verses.

Quod te jampridem fruitur, videt ac amat absens,
Hæc pignus cordis gemma, & imago mei est.
Non est candidior, non est hæc purior illo:
Quamvis dura magis, non magè firma tamen.

Rythmes.

Rythmes.

RIming verſes, which are called *Verſus Leonini*, I know not wherefore (for a lyons taile doth not anſwere to the middle parts as theſe verſes do) began in the time of *Carolus Magnus*, and were only in requeſt then, and in many ages following, which delighted in nothing more than in this minſtrelſie of meeters. I could preſent you with many of them, but few ſhall ſuffice, when as there are but few now which delight in them.

In the praiſe of *Miles* Earle of *Hereford* in the time of King *Stephen*, was this penned, in reſpect he was both martiall and lettered.

Vatum & ducum gloria
Milo, cujus in pectore
Certant vires & ſtudia,
Certat Hector cum Neſtore.
Virtutum privilegia,
Mente geris & corpore,
Teq; coronat arbore
Mars Phœbi, Phœbus propria.

Walter de Mapes Archdeacon of *Oxford*, who in the time of King *Henry* the ſecond filled England with his merriments, confeſſed his love to good liquor, with the cauſes, in this manner.

Mihi eſt propoſitum in taberna mori,
Vinum ſit appoſitum morientis ori:
Vt dicant, cum venerint, Angelorum chori,
Deus ſit propitius huic potatori.
Poculis accenditur animi lucerna,
Cor imbutum nectare volat ad ſuperna.
Mihs ſapit dulcius vinum in taberna,
Quam quod aqua miſcuit præſulis pincerna.

Suum cuiq; proprium dat natura munus,
Ego nunquam potui ſcribere jejunus:
Me jejunum vincere poſſet puer unus.
Sitim & jejunium, odi tanquam funus.
Vnicuiq; proprium dat natura donum,
Ego verſus faciens, vinum bibo bonum,
Et quod habent melius dolia caponum,
Tale vinum generat copiam ſermonum.
Tales verſus facio, quale vinum bibo,
Nihil poſſum ſcribere, niſi ſumpto cibo,
Nihil valet penitus, quod jejunus ſcribo,
Naſonem poſt calices carmine præbo.
Mihi nunquam ſpiritus prophetia datur,
Niſi tunc cum fuerit venter bene ſatur;
Cum in arce cerebri Bacchus dominatur,
In me Phœbus irruit, ac miranda fatur.

The infirmitie and corruption of our nature prone to ſenſuality he acknowledgeth thus.

Via lata gradior more juventutis,
Implico me vitiis, immemor virtutis,
Voluptatis avidus, magis quam ſalutis,
Mortuus in anima, curam gero cutis.
Mihi cordis gravitas, res videtur gravis,
Jocus eſt amabilis, dulciorque favis;
Quicquid Venus imperat, labor hoc eſt ſuavis,
Quæ nunquam in mentibus habitat ignavis.
Quis in igne poſitus igni non uratur?
Quis in mundo demorans caſtus habeatur?
Vbi Venus digito juvenes venatur,
Oculis illaqueat, facie prædatur.

This luſty Prieſt when the Pope forbade the *Clergy* their wives, became Proctor for himſelf and them, with theſe verſes: deſiring only for his fee, that every Prieſt with his ſweet heart would ſay a *Pater noſter* for him.

Priſciani regula penitus caſſatur,
Sacerdos per Hic *&* Hæc *olim declinatur.*

Sed

Sed per Hic *ſolummodo, nunc articulatur,*
Cum per noſtrũ præſulem Hæc *amoveatur;*
Ita quidem presbyter cœpit allegare.
Peccat criminaliter, qui vult ſeparare,
Quod Deus injunxerat, faminam amare.
Tales dignum duximus, fures appellare.
O quam dolor anxius, quam tormentum grave,
Nobis eſt dimittere quoniam ſuave!
O Romane pontifex, ſtatuiſti prave,
Ne in tanto crimine mortaris, cave.
Non eſt Innocentius, immo nocens vere,
Qui quod facto docuit, ſtudet abolere:
Et quod olim iuvexis volvit habere,
Modo vetus pontifex ſtudet prohibere.
Gignere nos præcipit vetus Teſtamentum:
Vbi novum prohibet, nuſquam eſt inventum.
Præſul qui contrarium donat documentum.
Nullum neceſſarium his dat argumentum.
Dedit enim Dominus maledictionem
Viro qui non fecerit generationem.
Ergo tibi conſulo, per hanc rationem,
Gignere, ut habeas benedictionem.
Nonne de militibus milites procedunt?
Et reges a regibus qui ſibi ſuccedunt?
Per locum a ſimili, omnes jura dedunt,
Clericos qui gignere crimen eſſe credunt.
Zacharias habuit prolem & uxorem,
Per virum quem genuit adeptus honorem:
Baptizavit enim noſtrum Salvatorem:
Pereat, qui teneat novum hunc errorem.
Paulus cœlos rapitur ad ſuperiores,
Vbi multas didicit res ſecretiores,
Ad nos tandem rediens, inſtruenſque mores,
Suas (inquit) habeat quilibet uxores.
Propter hæc & alia dogmata doctorum,
Reor eſſe melius, & magis decorum,

Quiſque ſuam habeat & non proximorum,
Ne incurrat odium & iram eorum.
Proximorum faminas, filias & neptes,
Violare neſas eſt, quare nil diſceptes.
Vere tuam habeas, & in hac delectes,
Dum ut ſic ultimum tutius expectes.
Ecce jam pro clericis multum allegavi,
Nec non pro presbyteris plura comprobavi,
Pater noſter *nunc pro me quoniam peccavi,*
Dicat quiſque presbyter, cum ſua ſuavi.

Merry *Michael* the Corniſh Poet, whoſe rymes for merry England you may read in the 7 page, begged his exhibition of King *Henry* the third with this diſtich.

Regie rector, miles ut Hector, dux ut Achilles,
*Te quia ſector, mellee vector, *mel mihi ſtilles.*

* Money my honey.

The ſame *Michael* highly offended with *Henry* of *Aurench* the Kings Poet for diſgracing *Cornwall*, thought to draw bloud of him with theſe bobbing rimes.

Eſt tibi gamba capri, crus paſſeris, & latus apri,
Os leporis, catuli naſus, dens & gena muli,
Frons vetulæ, tauri caput, & color undiq; Mauri:
His argumentis quænam eſt argutia mentis?
Quod non à monſtro differs: ſatis hic tibi monſtro.

If you pleaſe to heare a ſolemne plea at Reaſons barre betweene the Eye and the Heart, run over this, which a countryman of ours made in the time of King *Henry* the third.

Quiſquis cordis & oculi
Non ſentit in ſe jurgia,
Non novit qui ſunt ſtimuli,
Quæ culpæ ſeminaria.
Cauſam neſcit periculi,
Cur alternant convitia,
Cur procaces & amuli
Replicent in ſe vitia.

Cor

Cor sic affatur oculum
Te peccati principium,
Te fontem, te stimulum,
Te mortis voco nuntium.
Tu domus meæ janitor,
Hosti non claudis ostium,
Familiaris proditor
Admittis adversarium.
Nonne fenestra diceris
Quod mors intrat ad animam?
Nonne quod vides sequeris
Vt bos ductus ad victimam?
Saltem sordes quas ingeris;
Cur non lavas per lachrymam?
Aut quare non erueris
Mentem fermentans azymam?
Cordi respondet oculus,
Injuste de me quereris,
Servus sum tibi sedulus,
Exequor quicquid jusseris.
Nonne tu mihi præcipis,
Sicut & membris cæteris?
Non ego, tu te decipis,
Nuntius sum quò tu miseris.
Cur damnatur apertio,
Corpori necessaria,
Sine cujus obsequio,
Cuncta languent officia?
Quo si fiat ereptio,
Cum sim fenestra pervia,
Si quod recepi nuntio,
Quæ putatur injuria?
Addo quod nullo pulvere
Quem immitto pollueris,
Nullum malum te ledere
Potest, nisi consenseris
De corde mala prodeunt,

Nihil invitum pateris,
Virtutes non intereunt,
Nisi culpam commiseris.
Dum sic uterque disputat
Soluto pacis osculo:
Ratio *litem amputat*
Definitivo calculo.
Vtrumque reum reputat,
Sed non pari periculo,
Nam cordi causam imputat,
Occasionem oculo.

Dan Elingham, a Monk of *Linton* of Saint *Benedicts* order, comming to the White-fryers in *Nottingham*, found there *Iohn Baptist* painted in a white Fryers weed, whereat mervailing, he coaled out these rymes upon the wall neere to the picture.

Christi Baptista, vestis non te decet ista,
Qui te vestivit fratrem, maledictus abivit.
Nunquam Messias frater fuerat, nec Helias,
Non stat plebs læta, dum sit pro fratre propheta.
Si fratrem Ionam fingis, Geezi tibi ponam:
Ac Iebusæum, ne jungas his Helisæum.

But a white Frier there answered *Elingham*, with these following in the person of *John Baptist*.

Elingham mentiris, metris fatuis quoque miris,
Atque ea quæ nescis sic astruis ut ea quæ scis,
Nam Deus est testis, decet hæc me candida vestis,
Plusquam te vestis pulla, sive nigra cucullæ,
Sum Carmelita meritò, sed tu Geezita.
Ac frater fictus Benedicti, non benedictus.

He which made this when King *Edward* the first, and the Pope concurred in exacting a payment from the Clergie, should have smarted, had he been known.

Ecclesia navis titubat, regni quia clavis
Errat, Rex, Papa facti sunt unica capa;
Hoc faciunt do, des, *Pilatus hic, alter Herodes.*

* Salomon a Iew fell into a lake, at Tewxsbury upon a Saturday,

turday, a Chriſtian offered to pull him out, but he refuſed, becauſe it was the *Sabbath* day of the *Iewes*, whereupon the Chriſtian would not ſuffer him to be drawn out upon the *Sunday* being the *Sabbath* of the Chriſtians, and there he lay. This was then briefly expreſſed Dialogue-wiſe between the Chriſtian and him in theſe riming verſes.

Tende manus Salomon, ego te de ſtercore tollam:
Sabbata noſtra colo, de ſtercore ſurgere nolo.
Sabbata noſtra quidem Salomon celebrabis ibidem.

A merry learned Lawyer which had received Wine for a reward, or remembrance, from the Abbot of *Merton*, who had entertained him in a cauſe, ſent theſe two verſes, as ſtanding upon his integrity againſt bribes, and requiring rather good evidence, than good Wine,

Vinum tranſmiſſum nunc me facit eſſe remiſſum,
Convivia vina, cauſis tua jura propina.

The Abbot, which perſwaded himſelf what would move the Lawyer, when Wine could not, returned theſe three diſtiches.

Tentavi temerè vino te poſſe movere,
Non movi verè, ſed fortè moveberis erè.

Vinum non quæris, ſed tamen ſi ſonus eris,
Et ſpe duceris, forſitan alter eris.

Vt mihi ſis mitis, tibi miſi pocula vitis,
Nec tamen illa ſitis deſint, nec de ſitis.

King *Edward* the third when he firſt quartered the Armes of *France* with *England*, declared his claime in this kind of verſe, thus.

Rex ſum regnorum binâ ratione duorum,
Anglorum regno ſum Rex ego jure paterno,
Matris jure quidem Francorum regna reporto.
Hinc eſt Armorum variatio facta meorum.

Theſe following were made by his Poet, when *Philip de Valoys* the French King lurked in *Cambray*, and ſo well liked

liked of him, that he ſware by Saint *George* they were valiant verſes; and commanded them to be ſhot upon an arrow into the Citie, as a cartell of challenge.

Si valeas, venias Valoys, depelle timorem,
Non lateas, pateas, maneas, oſtende vigorem.

In the Chapiter houſe of *Yorke* Miniſter is written this in commendation thereof:

Vt roſa flos florum, ſic eſt domus iſta domorum.

The Exchequer officers were extortours in the time of King *Henry* the 4. otherwiſe *Henry Bell* Collector of the Cuſtome, (as he ſtiled himſelf at that time,) would never have written a riming long Satyre againſt them, which beginneth thus.

O Scacci Camera, locus eſt mirabilis ille.
Vt referam vera, tortores ſunt ibi mille.
Si contingat ibi temet quid habere patrandum,
Certe dico tibi cœtum reperire nefandum.

And concludeth in this manner.

O ſic vexate tortoribus & cruciate,
Non dices verè propter tales Miſerere.

But this is good adviſe, which he giveth to ſuch as have to deal with the officers of the Receipt.

Qui tallas ſcribunt, cum murmure ſæpè loquuntur.
Summas quique ſolent in magnâ ſcribere pelle.
Scribere valdè dolent, dùm non ſit ſolvere bellè.
Eſcas manè datas propter jentacula pones,
Coſtas aſſatas, piſces, pingueſque capones,
Illos conforta pariter per fortia vina,
Weſtminſter porta, pro talibus eſt medicina.

Now for the Fleet then, he writeth thus.

Cum ſis in Fleta, patieris mille moleſta,
Illic dona dabis, ſi ſanus vis fore punctò;
Nam cuſtos Fletæ bona de priſonibus unit,
Ni ſolvam lætemox hos per vincula punit:
Illis qui baculos portant, oſtendere debes,
Valde pios loculos, & ludere præbeo, præbes.

In the time of King *Henry* the 4. when in leavying of a Subſidie,

Subſidie, the rich would not, and the poor could not pay, ſo they of the meaner ſort bare the burthen: a skilfull dicer, and no unskilfull rimer wrot theſe verſes.

Dews Ace *non poſſunt, & Sice Sinke ſolvere nolunt:*
Eſt igitur notum, Cater Tre *ſolvere totum.*

Of the decay of gentry one made theſe times:

Ex quo nobilitas ſervilia cœpit amare,
Nobilitas cœpit cum ſervis degenerare.

Many more and of great variety of metres in this kind *I* could preſent you withall, for theſe rimers have as curious obſervations in their *Arte Rithmizandi*, as the *Italian* makers, in their *Stanzas, Quartetts, Tercetts, Octaves*; but now they are counted long-eared which delight in them.

Beſide theſe, our Poets have their knacks as young Schollers call them as *Echos, Acroſtiches, Serpentine* verſes, *Recurrent, Numeralls, &c.* yea and our proſe Authors could uſe *Acroſtiches*, for *Randulph* of *Cheſter* began the firſt Chapter of his *Polycronicon* with *P.* the 2: with *R.* the 3: with *E:* the 4. with *S.* the fift with *N.* and ſo forth, as if you would ſpell the firſt Chapters of his Book, you ſhall find, *Præſentem Chronicam compilavit Randulphus Monachus Ceſtrenſis.* And why not as well as *Agapetus* the Greek, who did the like in his admonitions to *Juſtinian* the Emperour.

But *I* will end with this of *Odo*, holding Maſter Doctors Mule, and *Anne* with her table-cloth: which coſt the maker much fooliſh labour, for it is a perfect verſe, and every word is the very ſame, both backward and forward.

Odo tenet mulum, madidam mappam tenet Anna:

Anna tenet mappam madidam, mulum tenet Odo:

Impreſes.

AN Impreſs (as the Italians call it) is a device in picture with his Motto, or Word, borne by noble and learned parſonages, to notifie ſome particular conceit of their own: as Emblemes (that we may omit other differences) do propund ſome generall inſtruction to all: as for example: Whereas *Coſmi Medici* Duke of *Florence* had in the aſcendent at his nativity the ſigne *Capricorne*, under which alſo *Auguſtus* and *Charles* the fift, two great and good Princes were born: he uſed the celeſtiall ſigne *Capricorne*, with this Motto; *FIDEM FATI VIRTVTE SEQVEMVR* for his Impreſs, particularly concerning his good hope to prove like unto them. But a faire woman pictured with an Olive crowne repreſenting *Peace*, carrying in one hand the horne of Plenty, leading a little golden boy for *Plutus* in the other, with, *EX PACE RERUM OPVLENTIA*, is an embleme, and a generall document to all, that Peace bringeth Plenty.

There is required in an Impreſs (that we may reduce them to few heads) a correſpondency of the picture which is as the body; and the Motte, which as the ſoul giveth it life. That is, the body muſt be of faire repreſentation, and the word in ſome different language, witty, ſhort, and anſwerable thereunto; neither too obſcure, nor too plain, and moſt commended, when it is an *Hemiſtich*, or parcell of a verſe.

Accor-

According to theſe preſcripts neither the ſtars with the Moon in *Tideus* ſhield in *Æſchilus*; neither *Amphiaraus* Dragon in *Pindar*; neither the ſtem of a ſhip uſed for a ſeale by *Pompey*, can have here place: Much leſs the reverſes in Roman Coynes, which were onely hiſtoricall memorials of their acts, as that of *Claudius*, with a plowman at plow, and this *COL. CAMALODUN* was to ſignifie that he made *Maldon* in *Eſſex* a Colony, and that of *Hadrian* with an Emperour, three ſouldiers, and *EXERC. BRITANNICUS*, was in memory of ſome good ſervice by the three Legions reſiant in this Iſle at *York*, *Cheſter*, and *Carleon* upon *Uske*. That alſo of *Severus* with a woman ſitting upon Cliffes, holding an enſign in one hand, and as it were writing upon a ſhield, with *VICTORIA BRITANNICA*, was onely to ſhew his victories here. *Britannia. Camdeni.*

Such alſo as are ſet down in *Notitia Provinciarum*, as a Boor ſeiant for *Jovis*; a circle party *per Saltier* for *Britanniciani*; a carbuncle (as Blazoners terme it) for *Britannici*, *&c.* cannot be admitted into the number of *Impreſes*, for they were the ſeverall enſigns of ſeverall militarie Companies, whereof the two laſt ſeemed to be leavied out of this Iſle.

Childiſh it is to refer hither the ſhields of King *Arthurs* round-table Knights, when they were deviſed, as it is probable, for no other end, but to teach yong men the termes of Blazon.

Neither are Arms to be referred hither, which were deviſed to diſtinguiſh Families, and were moſt uſuall among the nobility in warres, tilts and tornaments in their Coats called *Coat-armours*, *Shields*, *Standards*, *Banners*, *Pennors*, *Guydons*, untill about ſome hundred years ſince, when the *French* and *Italian* in the expedition of *Naples*, under *Charles* the eight began to leave Arms, haply for that many of them had none, and to bear the Curtains of their Miſtreſſes Beds, their Miſtreſſes Colours, or theſe Impreſes in their banners, ſhields and capariſons:

pariſons: in which the Engliſh have imitated them: And albeit a few have borrowed ſomewhat from them, yet many have matched them, and no few ſurpaſſed them in wittie conceit, as you ſhall perceive hereafter, if you will firſt give me leave to remember ſome imperfect Deviſes in this kinde of ſome former Kings of *England*, which you may well ſay to be liveleſs bodies; for that they have no word adjoyned.

Of King *William* Conquerour I have heard none, neither dare (as *Jovius* taketh the *Sphinx Auguſtus* ſignet for an Impreſe) to ſet down our Conquerours Seal, which had his own picture on horſe-back, with theſe verſes to notifie his Dominions.

Hoc Normannorum Willelmum noſce patronum:
On the other ſide;
Hoc Anglis Regem ſigno fatearis eundem.

As a King of *Sicile* had, about that time, this;

Apulus, & Calaber, Siculus mihi ſervit & Afer.

Stephen of *Bloys* the Uſurper took the ſign *Sagittarius*, for that he obtained this Kingdom when the Sun was in the ſaid ſign.

King *Henry* the ſecond, grievouſly moleſted by the diſobedience of his four ſons, who entred into actuall rebellion againſt him, cauſed to be painted in his great Chamber at his palace in *Wincheſter*, an Eagle with four young Chickens, whereof three pecked and ſcratched him, the fourth picked at his eyes. This his device had no life, becauſe it had no Motte: but his anſwer gave it life, when he ſaid to one demanding his meaning, That they were his ſons which did ſo peck him, and that *John* the yongeſt, whom he loved beſt, practiſed his death more buſily than the reſt. [*Giraldus Cambrenſis diſtinct.*]

King *Henry* the third, as liking well of Remuneration, commanded to be written in his Chamber at *Woodſtock*, as it appeareth in the Records in the Tower,

Qui non dat quod amat, non accipit ille quod optat.

Edmund Crouch-backe his ſecond ſon, firſt Earl of *Lancaſter*,

Lancaſter, uſed a red Roſe, wherewith his Tombe at *Weſtminſter* is adorned.

Edward the third bare for his device, the rayes of the Sun diſperſing themſelves out of a cloud, and in other places a golden trunk of a tree.

The victorious *Black Prince*, his ſon, uſed ſometimes one Feather, ſometime three, in token, as ſome ſay, of his ſpeedy execution in all his ſervices, as the Poſts in the Roman times were *Pterophori*, and wore feathers to ſignifie their flying poſt-haſte. But the truth is, that he wonne them at the battell of *Creſſy*, from *Iohn* King of *Bohemia*, who he there ſlew: whereunto he adjoyned this old Engliſh word *IC DIEN*, that is, I ſerve, according to that of the Apoſtle. *The heir while he is a childe, differeth nothing from a ſervant*: Theſe feathers were an antient ornament of military men, and uſed for Creaſts, as it is evident by that of *Virgil*: *Thegn.*

Cujus olorina ſurgunt de vertice penna:

And were uſed by this Prince before the time of *Canoy Chan* the Tartarian, who becauſe his life vvas ſaved by an Owl, who would have his people vvear their feathers: from vvhom *Haithon* fableth, that the people of *Europe* received firſt the uſe of feathers.

John of *Gaunt* Duke of *Lancaſter*, brother to this Prince, took a red Roſe to his device (as it were by right of his firſt wife, the heir of *Lancaſter*, as *Edmund* of *Langley*, Duke of *Yorke*, took the vvhite Roſe. Before theſe two brethren took theſe tvvo Roſes, vvhich the fautors and followvers of their heirs after, bare in that pitifull diſtraction of *England*, between the families of *Lancaſter* and *York*, a white Roſe-tree at *Longleete* bare upon one branch a fair white roſe on the one ſide, and as fair a red roſe on the other; which might as well have bin a fore-token of that diviſion, as the vvhite Hen vvith the bay ſprig lighting in the lap of *Livia Auguſta*, betokened the Empire to her poſterity, vvhich ended in *Nero*, vvhen both the brood of that

hen failed, and the bayes of that ſprig withered.

The ſaid *Edmund of Langley*, bare alſo for an Impreſs a Faulcon in a fetter-lock, implying that he was locked up from all hope and poſſibility of the Kingdom, when his brethren began to aſpire thereunto. Whereupon he asked on a time his ſons when he ſaw them, beholding this device ſet up in a window, what was Latin for a fetter-lock: whereat when the young gentlemen ſtudied, the father ſaid, well, if you cannot tell me, I will tell you, *Hic, hæc, hoc, taceatis*, as adviſing them to be ſilent and quiet, and therewithall ſaid, *Yet God knoweth what may come to paſs hereafter.* This his great Grandchild, King *Edward* the fourth reported, when he commanded that his younger ſon *Richard* Duke of *York*, ſhould uſe this device with the fetter-lock opened, as *Roger Wall* an Herald of that time reporteth.

King *Richard* the ſecond, whoſe untrained youth and yeelding lenitie haſtned his fall, uſed commonly a white Hart couchant with a crown, and chain about his neck. For wearing the which, ſome after his depoſition, loſt their lives. He alſo uſed a peſcod branch with the cods open, but the peaſe out, as it is upon his Robe in his Monument at *Weſtminſter*.

His wife *Anne*, ſiſter to *Winceſlaus* the Emperour, bare an Oſtrich, with a nail in his beak.

King *Henry* the fourth (as it is in Maſter *Garters* book) uſed a Fox tail dependent, following *Lyſanders* advice, if the Lyons skin were too ſhort, to piece it out with a Foxes caſe.

His half brethren ſurnamed *Beaufort* of Beaufort in *France* (which came to the houſe of *Lancaſter*, by *Blanch* of Artois, wife to *Edmund*, firſt Earl of *Lancaſter*) and who after were Dukes of *Sommerſet*, &c. bare a Portcullis gold; whereunto not long afterward was added this word *ALTERA SECURITAS*. And not long ſince by the Earls of *Worceſter* iſſued from them, *MUTARE AUT TIMERE SPERNO*.

His younger ſon *Humfrey*, Duke of *Gloceſter*, a noble fautor

fautor of good letters, bare in that reſpect a Laurell branch in a golden cup.

That moſt martiall Prince King *Henry* the fifc, carried a burning Creſſet, ſometime a Beacon: and for his word, (but not appropriate thereunto,) *UNE SANS PLUS. One and no more.*

King *Henry* the ſixth had two feathers in ſaltier.

King *Edward* the fourth, bare his white Roſe, the fetter-lock before ſpecified, and the Sun after the battell of *Mortimers* croſs, where three Suns were ſeen immediately conjoyning in one.

King *Richard* the third bare a white Boar, which gave occaſion to the time that coſt the maker his life.

The Cat, the Rat, and Lovell the Dog,
Rule all England *under a Hog.*

King *Henry* the ſeventh, in reſpect of his deſcent from the houſe of *Somerſet*, uſed the Portcullis before mentioned; and in reſpect of the union of the two houſes of *Lancaſter* and *York* by his marriage, the white Roſe united with the red, ſometime placed in the Sun. And in reſpect he was crowned in the field with King *Richards* crown, found in an hawthorn buſh, he bare the hawthorn buſh with the crown in it; and with this he filled the windowes at *Richmond*, and his chappell at *Weſtminſter*.

His wife Queen, *Elizabeth* had a white and red roſe knit together.

His mother Lady *Margaret*, Counteſs of *Richmond*, had three white Daſies growing upon a turf.

When King *Henry* the eighth began his raign, the Engliſh wits began to imitate the French and Italian in theſe deviſes, adding the Mots. Firſt King *Henry* himſelf at the interview between him and King *Francis* the firſt, whereat alſo *Charles* the fifc was preſent, uſed for his Impreſs, an Engliſh Archer in a green coat, drawing his arrow to the head, with this inſcription, *CUI ADHÆREO, PRÆEST*: when as at that time thoſe mighty Princes banding one againſt the other, wrought him for their own particular.

His ſecond wife *Queen Anne*, a happy mother of *Englands* happineſs by her moſt happy daughter, bare a white crowned Faulcon, holding a Scepter in her right talon, ſtanding upon a golden trunk, out of the which ſprowted both white and red roſes, with *MIHI, ET MEÆ.*

To the honour of *Queen Jane*, who dyed willingly to ſave her child King *Edward*, bare a Phœnix in his funeral fire, with this Motto, *NASCATUR UT ALTER.*

King *Edward* the ſixth bare (as the black Prince) three feathers in a crow while his Father ſurvived, as Prince of *Wales*, with *IC DIEN.* Albeit he was never created.

Queen *Mary* when ſhe was Princeſs, uſed both a red and white Roſe, and a Pomgranate knit together, to ſhew her deſcent from *Lancaſter*, *York*, and *Spain*. When ſhe came to the Kingdom, by perſwaſion of her Cleargie ſhe bare winged Time drawing Truth out of a pit, with *VERITAS TEMPORIS FILIA.*

Her Succeſſor (of bleſſed memory) Queen *Elizabeth*, upon occaſions uſed ſo many heroicall deviſes, as would require a volume; but moſt commonly a Sive without a Mot, for her words, *VIDEO, TACEO*, and *SEMPER EADEM*, which ſhe as truly and conſtantly performed.

Cardinall *Poole* ſhewed the terreſtriall globe incompaſſed with a Serpent, adding this out of St. *Matthew*, *ESTOTE PRUDENTES.*

NOw I will deſcend from the bloud Royall and former time, and preſent unto you a few Impreſes uſed by noble, and gentlemen of our nation, in our age, without commenting upon them, as the Italians uſe. For the perſons names I am to be pardoned, as knowing them not, when I obſerved them at Tilts and elſewhere: But ſuch as adjoyned after the old and moſt laudable Italian manner, their Arms withall.

He

He ſignified his conſtancie in adverſity, which painted a man ſwimming and ſtriving againſt the ſtream in a tempeſtuous ſea, with this, *ANIMUS TAMEN IDEM.*

Deſirous was he to riſe, but found counter blaſts, who figured a man aſcending a Mountain, but repelled with contrary winds, with this Mot, *NITENS AD SUMMA, REPELLOR.*

Henry Howard Earl of *Surrey*, ſon and heir to *Thomas* Duke of *Norfolk*, deviſed for himſelf I know not upon what conſideration, a broken pillar with this word, *SAT' SUPEREST.* But I read he was charged at his arraignment with that device, the impaling of his Armes with the Armes of Saint *Edward*, and erecting three banqueting houſes, as *Baſtilions* in his garden neere *Norwich*; as matters of great conſequence and high treaſon, to the loſs of his life. This is that noble Earl of *Surrey*, who firſt among the nobility of *England*, conjoyned the honour of learning to the honour of high Parentage. Of whom the learned *Hadrianus Junius* giveth this teſtimony in Latin, which I cannot ſo well expreſs in Engliſh. *Heroicum corporis ſilum, ingenium velox, & expromptum, memoria inexhauſta, planeq; Mythridatica, ſermo ab ipſis Gratiis effictus, linguarum multiplex cognitio, &c.*

He would either find a way or make a way to his preferment, which cauſed to be portrayed, a hand working out a way in a craggie hill with a pickaxe, and this word, *INVENIT, AUT FACIT.*

Sir *Philip Sidney*, to note that he perſiſted alwayes one, depainted out the *Caſpian ſea* ſurrounded with his ſhoares, which neither ebbeth nor floweth, and over it: *SINE REFLUXV.*

He acknowledged his effence to be in his gratious Soveraign, which bare a Sun-dial, and the Sun ſetting, adding *OCCASU DESINES ESSE.*

He might ſeeme to bear a vindicative mind, but I think it was for ſome amorous affection, which bare a flye upon an

eye.

eye, with *SIC ULTUS PEREAM.*

Upon his Princes favour he wholly relyed, which deviſed the Sun ſhining upon a buſh, ſubſcribing *SI DESERIS PEREO.*

As he which in like ſenſe bare the Sun reflecting his rayſe from him, with *QUOUSQUE AVERTES?*

His devote mind to his Lady he devoutly, though not religiouſly ſhewed, which under *Venus* in a cloud changed the uſuall prayer into *SALVA ME DOMINA.*

He ſhewed his affectionate good will in height of courage, that ſhewed in his ſhield, *Atlas* bearing Heaven with a roule inſcribed in Italian, *INTENDAM CHI PUO.*

The force of love was well figured by him that gave an Unicorn (haply the badg of his family) repoſing his head in a Ladies lap, with this word, *O QUANTA POTENTIA.*

Excellent was that of the late Earl of *Eſſex*, who when he was caſt down with ſorrow and yet to be employed in Armes, bare a black mourning ſhield without any figure, but inſcribed, *PAR NVLLA FIGVRA DOLORI.*

A ſtedfaſt ſetled mind was in that gentleman, that deviſed for himſelf a *Pyramis* open to wind and weather, with *NEC FLATV, NEC FLVCTV.*

He noted our peaceable times, which having a Martiall mind, ſhewed an armed Knight ſoundly ſleeping in a cock-boat upon a calm Sea, with, *AEQVORA IVTA SILENT.*

He played with the name, and hoped remedy to his Love which deviſed a Roſe, with that of *Ovid*, leaving out the negative) *AMOR EST MEDICABILIS HERBIS.*

A Gentleman committed, and after with his great commendation enlarged, took to him for an Impreſs, a Ball

upon

upon a Racket, ſuperſcribing, *PERCUSSA RESURGO.*

The Sunne declining to the Weſt, vvith *Occidens*, *Occidens*, *I* being ſhort in the firſt vvord, and long in the ſecond, ſhevved that the ſafety and life both of the bearer and of others did depend on the light and life of the Soveraign.

A ſtudious lover of good letters framed to himſelf onely the figure of *I*, with this philoſophicall principle, *OMNIA EX UNO.*

Out of Philoſophie likewiſe another, to notifie his greateſt impeachment, drew this principle, *EX NIHILO NIHIL:* and inſcribed it bend-vviſe, vvith his Arms in a bare ſhield.

One vveighed dovvn vvith ſome adverſe happe, and yet not altogether hopeleſs, painted an heavy ſtone faſtned to a mans arme with, *SPES MIHI MAGNA TAMEN.*

Neither ſeemed he void of all hope for his pains after long ſervice, which painted a fallow field vvith, *AT QUANDO MESSIS?*

The Needle in the Sea-Compaſſe ſtill moving but to the North point onely with *MOVEOR IMMOTUS*, notified the reſpective conſtancie of the Gentleman to one onely.

The ornament of our land vvas meant by him vvhich placed onely the Moon in Heaven in full light with, *QUID SINE TE COELUM?*

Far vvas he from *Venus* ſervice vvhich bare *Venus* portrayed in a cloud vvith *NIHIL MINUS.*

But vvholly devoted vvas he to that goddeſs, vvhich contrariwiſe bare the Aſtronomical character of *Venus*, vvith *NIHIL MAGIS.*

The ſucceſſive variety of vvorldly affairs, or his ovvn favours, a ſtudious Gentleman well noted, which painted in an Hemiſphere ſome Stars riſing, ſome ſetting, with, *SURGUNTQUE CADUNTQUE VICISSIM.*

His whole truſt repoſed that good Divine in God, which after ſome adverſities ſet upon a Rock beaten with winde and weather, to expreſs his ſtate yet ſtanding, with *DEO JUVANTE, DEO CONSERVANTE.*

Heavenly cogitations were in him, who onely figured a man kneeling, with his hands lifted up to the Heavens, with this inſcribed, *SUPREMA OPTIMA MUNDI.*

A very good invention was that to ſhew his ſtay and ſupport by a virgin Prince, who preſented in his ſhield, the Zodiack with the Characters onely of *Leo* and *Virgo*, and this word, *HIS EGO PRÆSIDIIS.*

It may be thought that he noted deſerts to be every where excluded, and meer hap to raiſe moſt men, who inſcribed within a Laurell Garland, *FATO NON MERITO.*

A laviſh tongue might ſeem to have damnified the Gentleman, which took for his device a Landskip, as they call it, and ſolitary Mountains, with *TUTI MONTES, TUTUM SILENTIUM.*

He had no great care to expreſs his conceit in an Impreſe, which nevertheleſs he did expreſs, which bare a white ſhield inſcribed, *NEC CURA NEC CHARACTER.*

No Knight of *Venus* was he, who as triumphing over her force, bare her Son (winged *Cupid*) in a net, with *QUI CAPIT CAPITUR.*

The Star called *Spica Virginis*, one of the fifteen which are accompted to be of the firſt magnitude among the Aſtronomers, with a ſcrole inwritten, *MIHI VITA SPICA VIRGINIS*, declared thereby haply, thad he had that Star in the aſcendent at his Nativity, or rather, that he lived by the gracious favour of a virgin Prince.

One in our ſea-faring age adventuring himſelf and all he had to the Seas, propoſing no certain arrivall to himſelf, made a Ship with full ſail in the Sea, and ſuperſcribed, *PONTUS IN IGNOTO.*

His minde mounted above the meane, which deviſed

for

for himſelf, one that had clambred much more than half the way of a ſteep Mountain, adding this word neer him, *DIXERUNT FATUI*, omitting the other part of the verſe, *Medium tenuere beati.*

Likewiſe he hoped to attain the height of his deſire, which made one climing to the middle of a *Piramis*, with *HVC SPE*, by him, and *ILLIC SPES* above him.

Another alſo which climed in his conceit, but as it ſeemeth fearing a fall, made a man upon the upper degrees of a Ladder, with this Mot adjoyned, *NON QUO SED UNDE CADO.*

He referred Fate, Fortune and all to his Soveraigne, which drevv for himſelf the twelve houſes of Heaven, in the forme which *Aſtrologians* uſe, ſetting down neither Sign, nor Planet therein, but onely placing over it this word, *DISPONE.*

The like reference had he which onely uſed a vvhite Shield, and therein written, *FATUM INSCRIBAT ELIZA.*

It may be doubtfull vvhether he affected his Soveraign, or Juſtice more zealouſly, which made a man hovering in the ayr, with *FERO AD ASTREAM*,

You may eaſily conjecture what he conceived, vvho in his ſhield reared an Oare with a ſail faſtened thereunto, adding, *FORS ET VIRTUS MISCENTUR IN UNUM.*

Full of loving affection was he to his Lady, which bare a Rose upon his ſticking branch, with *ABIGITQUE TRAHITQUE.*

With many a bluſtering blaſt he ſeemed to have been toſſed, vvhich painted an Horizon, vvith all the Cardinall and collaterall winds blowing and in the middeſt *RAPIUNTQUE FERUNTQUE.*

As to the honour of *Magellanus* (vvhoſe ſhip firſt paſſed round about the world, though he miſcarried) was deviſed the terreſtrial Globe, with *TU PRIMUS CIRCUMDEDISTI ME.* So our Sir *Francis Drake*, who for-

tunately effected the ſame, had deviſed for him a Globe terreſtriall, upon the height whereof is a ſhip under ſayl, trayned about the Globe with two golden halſers, by direction of an hand out of a cloud, and a dragon volant upon the ſtatches, regarding the direction with theſe words, *AUXILIO DIVINO.*

An Impreſe too perplexed & unfitting for ſo worthy a man, who as one ſaid to him moſt excellently in this Diſtich.

PLUS ULTRA, Herculeis inſcribas, Drake, columnis,
Et magno dicas Hercule major ego.

A man verily worthy to be eternized by ſome good pen, as alſo his ſervant *John Oxenham*, who arriving with 70. men in the ſtraight of *Darien* in *America*, drew a land his ſhip, and hiding it with boughs, marched over the land with his company, guided by *Negroes*, untill he came to a River where he cut wood, made him a Pinnaſs, entred the South Sea, went to the Iſland of *Pearls*, lay there ten dayes, intercepted in two Spaniſh ſhips 60. thouſand weight of gold, and one hundred thouſand in Bars of ſilver, returned ſafely to the main land: but through the mutinie of his ſouldiers he miſcarried, and as the Poet ſaith *Magnis excidit auſis*, in an adventure never attempted by any, and therefore not to be forgotten, when as the *Lopez* a Spaniard hath recorded it not without admiration, as you may ſee in the Diſcoveries of the learned and induſtrious *M. Rich. Hackluit*: But pardon this digreſſion occaſioned by the memory of ſir *Fr. Drake*.

It ſeemed a difficultie unto him to live rightly either in liberty or bondage, which painted one Greyhound, courſing, with, *IN LIBERTATE LABOR*, and another tied to a tree gazing on the game, with, *IN SERVITUTE DOLOR.*

I cannot imagine what he meant, which took for his deviſe a ſmall brook paſſing along the lands mildly, till it came to a damme, and there riſing and raging overflowed the lands, with, *MAGIS MAGISQUE*, written in the place overflowed: unleſs he would give us to underſtand that

that the more his affections were ſtopped, the more they were ſtirred.

He which took a man armed at all points, with, *ME ET MEUM*, while he ſhewed a reſolution in his own behalf, forgat God; and that of King *Henry* the eighth, *DIEU ET MON DROIT*, God and my right.

In the Impreſes of *Ruſcelli* I finde that ſir *Richard Shelley*, Knight of S. *Johns*, uſed a white Faulcon with this Spaniſh Motto, *FE Y FID AL GULA*, Id eſt, Faith and gentleneſs, which Falcon he quartered in his Arms by the name of *Michelgrove*, as they ſay.

Whereas the Laurell ſacred to learning is never hurt by lightning, and therefore the Cock reſorteth thereunto in tempeſts, as natural Hiſtorians teſtifie: He ſeemed ſtudious of good learning, and fearful of danger, which cauſed to be painted for him a Cock under a Laurell, with *SIC EVITABILE FULMEN.*

An amorous affection was onely noted in him which ſet down an eye in an heart, with *VULNUS ALO.*

He a ſo held one courſe, and levelled at one marke, which made a River in a long tract diſgorging himſelf into the Sea, with *SEMPER AD MARE.*

He doubted not to finde the right courſe by indirect means, which did ſet down a ſpherical crooked pair of Compaſſes, with *PER OBLIQUA RECTA.*

He propoſed to himſelf honour in Martiall ſervice, which made a Trophee, or trunk of a tree with harneſs and abillements of War, and a Sepulchr not far off, adding underneath, *AUT SPOLIIS LÆTEMUR OPIMIS.* Omitting that which followeth in *Virgill*, *Aut letho inſigni.*

A warie man would he ſeem, and carefull for his own, which ſhewed a village on fire, with *JAM PROXIMUS ARDET.*

Tyred might he ſeem with Law-delays, or ſuch like ſuites which deviſed for himſelf a tottering ſhip, with torn ſayls driven up and down, with *JAM SEPTIMA*

PORTAT. You know what followeth, *Omnibus errantem terris & fluctibus aſtas.*

In the beginning of her late Majeſties raign, ore upon happy hope conceived, made an half of the Zodiake, with *Virgo* riſing, adding *IAM REDIT ET VIRGO:* Suppreſſing the words following, *Redeunt Saturnia regna,*

Variety, and viciſſitude of humane things he ſeemed to ſhew, which parted his ſhield, *Per Pale, Argent & Sables,* and counterchangeably writ in the Argent, *ATER,* and in the ſables, *ALBUS.*

He elegantly ſhewed by whom he was drawn, which depainted the Nauticall compaſs, with, *AUT MAGNES, AUT MAGNA.*

Another aſcribing his life and all to his Lady, pictured a tree neer a ſpring, and at the root thereof, *QUOD VIVAM, TUUM.*

He ſhewed himſelf to be a Martiall, and a Mercuriall man, which bare a ſword in one hand, and a Bay in the other, with *ARTI ET MARTI.*

It might ſeem a craving Impreſe, which ſet nothing but Ciphers downe in a roule, with *ADDE VEL NUMM.*

Likewiſe he which ſet down the nine numerall figures, with *ADDE, VEL ADIME.*

His meaning might be perceived out of the laſt Eglogue of *Virgill,* containing *Gallus* loving lamentations, which portraied a tree, and in the barke engraved E, adding this word, *CRESCETIS.*

Studious in *Alchymy* might he ſeem, or in ſome abſtruſe Art which he cou'd not finde out, which ſhewed for his deviſe onely a golden branch, with *LATET ARBOREO PACA.*

He ſeemed not to reſpect hopefull tokens without good effects, which made a ſhip ſinking, and the Rainebow appearing with *QUID TU SI PEREO.*

I know one which overcome with a predominant humour

mour was ſo troubled with a fanciſull vain cogitation, ſo that no counſell or company could withdraw him from it, figured a man with a ſhadow projected before him, with this word *IT COMES.*

A Gentleman Scholler drawn from the Univerſitie where he was well liked, to the Court, for which in reſpect of his baſhfull modeſty, he was not fit; painted a red coral branch, which while it grevv in the Sea vvas green, vvith this, *NUNC RUBEO, ANTE VIREBAM.*

Maſter *Richard Carew* of *Anthony*, vvhen he vvas in his tender yeares, deviſed for himſelf an Adamant upon an anvile, vvith a hand holding an hammer thereover, and this Italian *Motto*, *CHEVERAÇE DURERA:* vvhich alſo contained his name Anagrammatically.

He ſeemed not to be ſufficiently vvarmed, living in the Sun-ſhine of the Court, vvhich framed for his deviſe a glaſs of Parabolical concavatie, or burning glaſs, as ſome call it, vvith the Sun ſhining over it, and a combuſtible matter kindled under it, vvith *NEC DUM CALESCO.*

He doubted not but continual ſuit vvould mollifie his Miſtriſs heart, vvhich made an eye dropping tears upon an heart, vvith *SÆPE CADENDO.*

He lacked but ſome gratious hand to effect ſome matter vvell forvvard, vvhich made more than half a circle vvith a pair of compaſſes, the one foot fixed in the centre, the other in the circumference, placing thereby, *ADDE MANUM.*

His conceit vvas godly and correſpondent to his name, vvho made an Hart in his race to a fountain, and over it, *UT CERVUS FONTEM*, and under it, *SIC ABRAHAMUS CHRISTUM*, The meaning is plain to all vvhich knovv Scriptures, and I take the Gentlemans name to be *Abraham Hartwell:* The ſame Impreſs vvas uſed by *Boromeo* the beſt Cardinal vvhich I have heard of, but vvith this vvord, *UNA SALUS.*

When

When the Spaniards purpoſed the invaſion 1558. and their Navy was ſcattered to their confuſion, by a ſhip fired and carried among them by direction from her late Majeſty; A Gentleman depainted that Navie in confuſion with a fiered ſhip approaching, adding to her honour out of *Virgill*: *DUX FÆMINA FACTI.*

This calls another to my remembrance, which I have ſeen caſt in ſilver, as concerning that matter, A great Navy upon the Sea neer the South coaſt of *England*, with *VENIT, VIDIT, FUGIT*: As that of *Julius Cæſar*, when he had overcome *Pharnaces*, *VENI, VIDI, VICI.*

About that time, when ſome diſlikes grew between the Engliſh and the States of the united Provinces, they fearing that it might tend to the hurt of both, cauſed to be imprinted two pitchers floating on the water upon a Medalia, with *SI COLLIDIMUR, FRANGIMUR.*

In the like ſenſe, there were coyned pieces with two Oxen drawing the plough, the one marked with a Roſe for *England*, the other with a Lyon on the ſhoulder for *Holland*, and written thereby, *TRAHITE AQUO JUGO.*

He meaſured himſelf with a mean, and ſeemed to reſt content, which made a Tortois in his ſhell, with *MEDIUM HABITO.*

His conceit was obſcure to me which painted a ſavadge of *America* pointing toward the Sun, with *TIBI ACCESSUS, MIHI DECESSUS.*

Sir *Phillip Sidney*, who was a long time heir apparent to the Earl of *Leiceſter*, after the ſaid Earl had a Son born to him, uſed at the next Tilte-day following *SPERAVI* daſhed through, to ſhew his hope therein was daſhed.

He ſignified himſelf to be revived with gracious favour which made the Sun-ſhining upon a withered tree, but,

but new blooming, with this, *HIS RADIIS REDIVIVA VIRESCO.*

The late Earl of *Eſſex* took a Diamond only amidſt his ſhield, with this about it, *DUM FORMAS MINUIS.* Diamonds, as all know, are impaired while they are faſhioned and pointed.

Sir *Henry Lea* upon ſome Aſtrological conſideration, uſed to her late Majeſties Honour, the whole conſtellation of *Ariadnes* crown, culminant in her nativity, with this word: *COELUMQUE SOLUMQUE BEAVIT.*

A ſetled conſcience did he ſhew, which made a *Halcyon* hovering againſt the wind with, *CONSTANS CONTRARIA SPERNIT.* The Fiſhers do ſay, that when it is dead and hanged up, it turneth the belly alwaies to the wind.

He might ſeem to be in ſome hard diſtreſs, which carried a Viper upon his hand, with this word over-written. *MORS, VEL MORSUS.*

He might ſeem to reach at ſome of *Vulcans* order, which made a Buck caſting his horns, with *INERMIS DEFORMIS* over him; and under him, *CUR DOLENT HABENTES.*

It was ſome loving conceit expreſſed by him, which bare two Torches, the one light, the other out, with *EXTINGUOR ASIMILI.*

Another preſenting himſelf at the Tilt, to ſhew himſelf to be but yong in theſe ſervices, and reſolving of no one Impreſs, took only a white ſhield, as all they did in old time, that had exploited nothing, and in the baſe point thereof made a Painters penſil, and a little ſhell of colours with this Spaniſh word, *HAZED MEQUE QUIRES, id eſt,* Make of me what you will.

At that time one bare a pair of ſcales, with fire in one ballance and ſmoke in the other, thereby written, *PONDERARE, ERRARE.*

The ſame day was born by another, many flies about

a candle, with, *SIC SPLENDIDIORA PETUNTUR.*

In another ſhield, (if I am not deceived) droppes fell down into a fire, and there-under was written, *TAMEN NON EXTINGVENDA.*

The Sun in another ſhield did ſeem to caſt his rayes upon a Star, partly over-ſhadowed with a cloud, and thereby was ſet down *TANTUM QUANTUM.*

A letter folded and ſealed up, ſuperſcribed, *LEGE ET RELEGE*, was born by another, and this laſt I refer to the Readers conſideration.

Confident was he in the goodneſs of his cauſe, and the Juſtice of our Land, who only pictured *Juſtitia* with her Ballance and Sword, and this, being an Anagram of his name, *DUM ILLA, EVINCAM.*

For whom alſo was deviſed by his learned friend, *Pallas* defenſive Shield with *Gorgons* head thereon, in reſpect of his late Soveraigns moſt gracious patronage of him, with this Anagrammatical word, *NIL MALUM CUI DEA.*

Epi-

Epitaphes.

GReat hath been the care of buriall even ſince the firſt times, as you may ſee by the examples of *Abraham*, *Jacob*, *Joſeph*, *Joſua*, the old Prophet in Bethel, and Tobie; and alſo by that in holy Scriptures: *Mortuo ne deneges gratiam.* The Jews annointed the dead bodies, wrapped them in ſir don, layed them in covered ſepulchres hewed out of ſtone: The *Egyptians* embalmed and fil'ed them with odoriferous ſpices, reſerving them in glaſs or coffins: the *Aſſyrians* in wax and honey, the *Scythians* carried about the cleanſed carkaſes to the friends of the deceaſed for 40. daies with ſolemne banquets. And that we may not particu'ate, the *Romans* ſo far exceed in funerall honours, and ceremonies, with ointments, images, bonfires of moſt precious woods, ſacrifices, and banquets, turning their dead bodies untill about the time of *Theodoſius*, that Laws were enacted to reſtrain the exceſs. Neither have any neglected buriall, but ſome ſavage Nations, as Bactrians, (which caſt the dead to their dogs) ſome varlet Philoſophers, as *Diogenes* which deſired to be devoured of fiſhes; ſome diſſolute Courtiers as *Mecenas*, who was wont to ſay. *Macrobius.*

Non tumulum curo, ſepelit natura relictos.

As another ſaid.

De terra in terram, & quævis terra ſepulchrum.

Yea, ſome of eſpeciall note amongſt us neglecting the laſt duty either upon a ſparing or a preciſe humor, are content

to commit to the Earth their Parents, Wives, & the neareſt unto them *in tenebris*, with little better than *Sepulchra aſinorum*. As for thoſe which philoſophically diſlike monuments and memorialls after their death, and thoſe that affect them; I think as *Plinie* did, ſpeaking of *Virginius*, and *Apronius*: that both of them do ambitiouſly march with like paces towards glory, but by divers waies, theſe openly, in that they deſire their due titles, thoſe other coverily, in that they would ſeem careleſly to contemne them.

But among all funerall honours, Epitaphes have alwaies been moſt reſpective; for in them love was ſhewed to the deceaſed; memory was continued to poſterity, friends were comforted, and the reader put in mind of humane frailty.

The invention of them proceeded from the preſage or forefeeling of immortality implanted in all men naturally, and is referred to the Schollers of *Linus*, who firſt bewailed their Maſter, when he was ſlain, in dolefull verſes, then called of him *Ælinum*, afterward *Epitaphia*, for that they were firſt ſung at burials, after engraved upon the ſepulchres.

It were needleſs to ſet down here the Laws of *Plato*, that an *Epitaph* ſhould be compriſed in four verſes; or of the Lacedemonians, who reſerved this honour only to Martiall men, and chaſt women: or how the moſt ancient, (eſpecially Greeke,) were written in *Elegiac* verſe, after in proſe.

How monuments were erected moſt uſually along the high way ſide, to put paſſengers in mind that they are, as thoſe were mortall.

How ſuch as violated ſepulchres were puniſhed with death, baniſhment, condemnation to the mines, loſs of members, according to circumſtance of fact and perſon, and how ſacred they were accounted.

In which regard I cannot but give you the words out of the *Novella leges Valentinians Auguſti: De ſepulchris, titulo* 5. which are worth reading. *Scimus, nec vana fides, &*

ſolutas

ſolutas membris animas habere ſenſum, & in originem ſuam ſpiritum redire cœleſtem, hoc libris veteris ſapientiæ, hoc religionis, quam veneramur & colimus, declaratur arcanis. Et licet occaſus neceſſitatem mens divina non ſentiat, amant tamen animæ ſedem corporum relictorum, & neſcio qua ſorte rationis occultæ ſepulchri honore latentur: cujus tanta permaneat cura temporibus, ut videamus in hos uſus ſumptu nimio pretioſa montium metalla transferri, operoſaſque moles cenſu laborante componi. Quod prudentium certe intelligentia recuſaret, ſi nihil crederet eſſe poſt mortem. Nimis barbara eſt & veſana crudelitas, munus extremum luce carentibus invidere, & dirutis per inexpiabile crimen ſepulchris, monſtrare cœlo eorum reliquias humatorum. Againſt which I cannot without grief remember, how barbarouſly, and unchriſtianly ſome not long ſince have offended, yea, ſome *Mingendo in patrios cineres*, which yet we have ſeen ſtrangely revenged.

I could here alſo call to your remembrance how the place of buriall was called by S^t. *Paul Seminatio*, in reſpect of the aſſured hope of reſurrection, of the Greekes *Cœmiterion*, as a ſleeping place till the reſurrection, and of the Hebrews *The houſe of the living* in the ſame reſpect, as the Germanes call Church-yards untill this day *Gods aker* or *Gods field*. And in the like ſence tombes were named *Requietoria, Oſſuaria, Cineraria, Domus æterna*, &c. As you may ſee in old inſcriptions at *Rome*, and elſewhere. Which *Lucian* ſcoffingly termed *Campes* and *Cottages of Carkaſes*.

Notorious it is to all, how the ſame *Lucian* bringeth in *Diogenes* laughing and out-laughing King *Mauſolus*, for that he was ſo pittifully preſſed and cruſhed with an huge heap of ſtones under his ſtately monument *Mauſoleum*, for the magnificence accounted among the worlds wonders: But monuments anſwerable to mens worth, ſtates, and places, have alwaies been allowed, yet ſtately ſepulchres for baſe fellows have alwaies lien open to bitter jeſts, as that marble one of *Licinus* the Barber, which

one by way of comparison thus derided, with a doubt thereon, whether God regarded men of worth.

Marmoreo Licinus tumulo jacet, at Cato parvo.
Pompeius nullo. Credimus esse Deos?

Whereunto another replyed with an assurance, that God doth regard worthy men.

Saxa premunt Licinum, vehit altum fama Catonem,
Pompeium tituli. Credimus esse Deos.

As for such as bury themselves living, and say they live to themselves, when they live neither to themselves, nor to other, but to their belly, ease, and pleasure, well worthy are they to have while they live, that Epitaph which *Seneca* devised for *Vatia* their fellow, to be inscribed upon his house, *Hic situs est Vatia*, and no memoriall at all when they are dead.

It is not impertinent to note in one word as the antient Romans began Epitaphs with D. M. for *Diis Manibus*, *D. M. S. i. Diis manibus sacrum. Hic situs est Hospes*, as speaking to the reader. So we and other Christians began them with *Hic deponitur*, *Hic jacet*, *Hic requiescit*, *Hic tumulatur*; in French *Icy gist*, *Here lieth*, and in latter time according to the doctrine of the time *Ora pro. &c. Of your charity, &c.* And now after the antient manner *D. O. M.* for *Deo. Optimo. Maximo. Posteritati Sacrum. Memoriæ Sacrum: Deo & Posteri: Virtuti & Honori Sacrum &c.*

Likewise as our Epitaphs were concluded with *On whose soul God have mercy*, *Cujus animæ propitietur Deus*, God send him a joyfull resurrection, &c. So their with, *Hoc Monumentum posuit vel fecit*, in these letters: *M. P. M. F.* in the behalf of him that made the Monument. With *Vale*, *Vale*, *& Salve anima*, *nos eo ordine*, *quo natura jusserit*, *sequemur*. With *H. M. H. N. S.* for *Hoc monumentum hæredes non sequitur*. When they would not have their heirs entombed therein; with *Rogo per Deos superos inferosque ossa nostra ne violes*. And most commonly with *Sit tibi terra levis*, in these notes, *S. T. T. L.* And sometime with *Quietem posteri non invideant*.

But

But omitting this discourse, I will offer unto your view a number of choise Epitaphs of our nation for matter and conceit, some good, some bad, that you may see how learning ebbed and flowed: most of them recovered from the injurie of time by writers. And will begin with that at Rome as most ancient erected to the memory of a Britaine; who after the manner of the time, took a *Roman* name.

M. VLPIO IVSTO. O. S IG, AVG. MILITAVIT. AN. XXV. VIXIT. XLV. NATIONE BRITTO. FEC.

M. VLSIVS RESPECTVS VEH. AVG. AMICO OPTIMO DE SE BENE MERENTI.

Arthur the valorous upholder of the ruinous state of *Britain* against the Saxons about the year 500. was buried secretly at Glastenbury, lest the enemie should offer indignity to the dead body, and about 700. years after, when a grave was to be made in the Church-yard there, a stone was found between two *Pyramides* deep in the ground, with a cross of lead infixed into the lower part thereof, and inscribed in the inner side of the cross in rude Characters, which the *Italians* now call Gotish letters.

HIC JACET SEPVLTVS INCLYTVS REX ARTVRIVS IN INSULA AVALONIA,

Under which in a trough of Oke were found his bones which the Monkes translated into the Church, and honoured them with a tombe, but dishoncured him with these horne-pipe verses.

Hic jacet Arturus flos regum, gloria regni,
Quem morum probitas commendat laude perenni.

Augustine the first Arch-Bishop of *Canterbury*, who first preached Christ to the English nation, converred the Kentishmen, and revived Christianity in this *Isle*, which flourished among the Britains, many years before his coming, was buried at *Canterbury* in St. *Peters* Porch, with this Epitaph.

Hic requiescit dominus Augustinus Dorobernensis Archiepiscopus

piſcopus primus, qui olim huc à beato Gregorio Romanæ urbis pontifice directus, & a Deo operatione miraculorum ſuffultus, Æthelbertum regem, ac gentem illius ab idolorum cultu ad Chriſti fidem perauxit, & completis in pace diebus officii ſui defunctus eſt ſeptimo Kalendas Junias, eodem rege regnante.

In the ſame place were interred the ſix ſucceeding Archbiſhops, for whom and *Auguſtine* making the ſeaventh, were theſe verſes, as comon to them all written on the wall with this title: as I finde them in *Gervaſius Dorobernenſis*

Septem prima eccleſia Anglorum
columna.

Auguſtinus, Laurentius, Mellitus, Juſtus, Honorius,
Deus-dedit, Theodorus.

Septem ſunt Anglis primates & propatres,
Septem rectores, cœlo ſeptemque triones,
Septem ciſternæ vitæ, ſeptemque lucernæ,
Et ſeptem palmæ regni, ſeptemque coronæ,
Septem ſunt ſtellæ quas hæc tenet area cella.

But *Theodore* the laſt of the 7. which firſt taught *Greek* in *England*, and died in the year 713. had this ſeverally inſcribed upon his tombe.

Scandens alma nova falix conſortia vitæ
Civibus Angelicis junctus in arce poli.

Cedwall King of the *Weſt Saxons*, went to *Rome* in the year 689. and there being baptized, renounced the world, ended his life, and was buried with this Epitaph,

Culmen, opes, ſobolem, pollentia regna, triumphos,
Exuvias proceres, mœnia, caſtra, lares,
Quæque patrum virtus, & quæ congeſſerat ipſe,
Cadwal armipotens liquit amore Dei.

With ſome more, which you may ſee in *Paulus Diaconus*, and *Beda*.

King *Eadgar* ſurnamed the *Peaceable*, the great patron and

and favourer of Monks, deserved well, for his foundation of so many Abbies, this Epitaph:

Autor opum, vindex scelerum, largitor honorum,
Sceptriger Eadgarus regna superna petit.
Hic alter Salomon, legum pater, orbita pacis,
Quod caruit bellis, claruit inde magis.
Templa Deo, templis monachos, monachis dedit agros:
Nequitiæ lapsum, justitiaque locum.
Novit enim regno verum perquirere falso:
Immensum modico, perpetuumque brevi.

To the honour of King *Alfred*, a godly, wise, and warlike Prince, & an especial advancer of learning, was made this, better than that time commonly afforded:

Nobilitas innata tibi, probitatis honorem
Armipotens Alfrede dedit, probitasque laborem,
Perpetuumque labor nomen: cui mixta dolori
Gaudia semper erant: spes semper mixta timori.
Si modò victor eras, ad crastina bella pavebas;
Si modò victus eras, in crastina bella parabas.
Cui vestes sudore jugi, cui sica cruore
Tincta jugi, quantum sit onus regnare probarunt.
Non fuit immensi quisquam per climata mundi,
Cui tot in adversis vel respirare liceret:
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vitæ finisse labores.
Jam post transactos vitæ regnique labores,
Christus ei sit vera quies, & vita perennis.

It is mervellous how immediatly after this time learning decayed in this Kingdom, for *Iohn Erigena*, alias *Scotus*, favoured of *Charls* the *Bald* King of *France*, and the foresaid King *Alfred* for his learning, when he was stabbed by his Schollers at *Malmesbury*, was buried with this rude, rough, and unlearned verse:

Clauditur in tumulo Sanctus Sophista Johannes,
Qui ditatus erat, jam vivens dogmate miro.
Martyrio tandem Christi conscendere regnum
Quo meritis, regnant sancti per secula cuncti.

On the tombe of Saint *Edward* the Confeſſor in *Weſtminſter*, is this epitaph.

Omnibus inſignis virtutum laudibus heros
Sanctus Edwardus Confeſſor, Rex venerandus,
Quinto die Iani mortens ſuper æthera ſcandit.
Surſum Corda. Moritur, 1065.

This religious and good King dyed at *Weſtminſter*: the Chamber wherein he dyed yet remaineth, cloſe to Sir *Thomas Cottons* houſe: he built a goodly houſe in *Eſſex*, which he called *Have-he-ring*, as much to ſay, as *take the Ring* (for *he* in the Saxon was, *the*, in our now Engliſh) in this place he took great delight, becauſe it was woody and ſolitary, fit for his private devotions. I cannot juſtifie that report, how when he was hindred and troubled in his praying by the multitude of ſinging Nightingales, earneſtly deſired of God their abſence, ſince which time never Nightingale was heard to ſing in the Parke, but without the pales many numbers, as in other places; yet this is reported for a truth by the inhabitants at this day.

Concerning that name of *Havering*, from taking the Ring, the Hiſtory is commonly known, vvhich is, how King *Edward* having no other thing to give an aged Pilgrim, who demanded an almes of him here in *England*, took off his Ring from his finger, and gave it him, which Ring the ſaid Pilgrim from *Hieruſalem*, or I wot not from whence, delivered to certain Engliſhmen, and willed them to deliver the ſame again unto their King, and to tell him it was Saint *John* the Evangeliſt that he gave it unto, and who now ſent it again, withall to tell him upon ſuch a day he ſhould dye, which vvas the day above vvritten. The credit of this ſtory I leave to the firſt Author, and the Legend; but if at any time you goe through *Weſtminſter* Cloyſter into the Deans yard, you ſhall ſee the King and Pilgrim cut in ſtone over the gate: but this by the vvay.

And from this time learning ſo low ebbed in *England*, that betvveen Tames and *Trent*, there vvas ſcant one found vvhich could underſtand Latin, and that you may perceive,

perceive, vvhen as *Hugolin* Treaſurer to King *Edward* the Confeſſor, had theſe moſt ſilly verſes ingraven upon his monument, in the old Chapter-houſe of *Weſtminſter*.

Qui ruis injuſte capit hic Hugoline locus te,
Laude pia clares, quia martyribus nece clares.

But ſhortly after the Conqueſt learning revived, as appeareth by theſe that followv, vvhich vvere caſt in a more learned mould than the former.

King *William* furnamed the *Conquerour*, for his conqueſt of *England*, vvas buried at *Caen* in *Normandy*, vvith this Epitaph, diſcovered in the late civill Wars of *France*, but mentioned in *Gemeticenſis*.

Qui rexit rigidos Normannos, atque Britannos
Audaciter vicit, fortiter obtinuit:
Et Cenomanenſes virtute contudit enſes,
Imperiique ſui legibus applicuit:
Rex magnus parva jacet hic Gulielmus in urna:
Sufficit & magno parva domus domino.
Ter ſeptem gradibus ſe volverat atque duobus,
Virginis in gremio Phœbus, & hic obiit.

Upon *Stigand* Archbiſhop of *Canterbury* degraded for his intruſion and corruption, I finde this moſt viperous Epitaph in an old Manuſcript, vvhich ſeemed to proceed from the malice of the *Normans* againſt him.

Hic jacet Heredes Harolds feracior, hujus
Inquinat infernum ſpiritus, oſſa ſolum.

William the Valiant, Earl of *Flanders*, grandchilde to this King *William* the Conquerour, ſon to *Robert*, who unhappy in his ſtate, loſing the hope of his Kingdome of *England*, and dying of a wound in his hand, was not altogether unhappy in his Poet, which made him this Epitaph.

Hvicus ille ruit, cujus non terga ſagittæ,
Cujus noſſe pedes non potuere fugam.
Nil niſi fulmen erat, quoties ves ipſa movebat,
Et ſi non fulmen, fulminis inſtar erat.

King *Henry* the firſt, for his learning ſurnamed *Beauclerc*, had this flattering Epitaph, as Poets could flatter in all ages.

Rex Henricus obit, decus olim, nunc dolor orbis,
Numina flent omnem deperiisse suum.
Mercurius minor eloquio, vi mentis Apollo,
Jupiter imperio, Marsque vigore gemunt.
Anglia quâ curâ, quæ scepiro Principis hujus,
Ardua splenduerat, jam tenebrosa ruit.
Hæc cum rege suo? Normannia cum Duce merces,
Nutrit hæc puerum, perdidit illa virum.

Whereas this dead King was so divided, that his heart and brains were buried in Normandy, and his body in *England*, these verses were made by Arnolph of *Lisieux*.

Henrici, cujus celebrat vox publica nomen,
Hoc pro parte jacent membra sepulta loco.
Quem neque viventem capiebat terra, nec unus
Defunctum potuit consepelire locus.
In tria partitus, sua jura quibusque resignat
Partibus, illustrans sic tria regna tribus.
Spiritui cœlum: cordi cerebroque dicata est
Neustria: quod dederat Anglia, corpus habet.

Of him also another composed these in respect of his peaceable government, and the troubles which ensued under King *Stephen*, both in *England* and *Normandy*.

Anglia lugeat hinc, Normannica gens fleat illinc,
Occidit Henricus modò lux, nunc luctus uterque.

Upon *William* sonne of King *Henry* the first, and heir apparant of this Realm, drowned upon the coast of *Normandy*, I have found this Epitaph.

Abstulit hunc terræ matri maris unda novercæ,
Proh dolor! occubuit Sol Anglicus, Anglia plora:
Quæque prius fuerat gemino radiata nitore,
Extincto nato vivas contenta parentes.

But well it was with *England* in that he was so prevented, which threatned to make the English draw the Plough as Oxen. (*Hypodigma.*)

Queen *Mawd.* *Mawd* daughter to the foresaid King, wife to *Henry* the fourth Emperour, mother to King *Henry* the second, who intituled her self Empress and *Augusta*, for that she was

thrice

thrice ſolemnly crowned at *Rome*, as *R. de Diceto* teſtifieth, and *Anglorum Domina*, becauſe ſhe was heir apparent to the crowne of *England*, was very happy in her Poet, who in theſe two ſeverall verſes, contained her princely parentage, match, and iſſue.

Magna ortu, majorque viro, ſed maxima partu,
Hic jacet Henrici filia, ſponſa, parens.

Alberic Vere, grandfather to the firſt Earl of *Oxford*, and his ſon *William* were buried together, *Anno* 1088. with this Epitaph at *Colne*, where he was founder and afterward Monk, as it is in the Annales of *Abingdon* Abbey.

En puer, en ſenior, pater alter, filius alter,
Legem, fortunam, terram venere ſub unam:

Which is not unlike to that of *Conrad* the Emperour at *Spires* in *Germany*.

Filius hic, pater hic, avus hic, proavus jacet iſtic.

Thomas Becket, Archbiſhop of *Canterbury* ſlain in Chriſts Church at *Canterbury* at Chriſtmaſs, had theſe Epitaphs expreſſing the cauſe, the time, and place of his death, made by his eſpeciall favourer.

Pro Chriſti ſponſa, Chriſti ſub tempore, Chriſti
In templo, Chriſti verus amator obit.
Quinta dies natalis erat, flos orbis ab orbe
Carpitur, & fructus incipit eſſe poli.
Quis moritur? præſul: cur? pro grege. qualiter? enſe:
Quando? natali. quis locus? ara Dei.

For *Theobald* of *Bloys* Earl of *Champaine*, nephew to King *Henry* the firſt, *Giraldus Cambrenſis* Biſhop of S. *Davids* in *Wales* made this.

Ille comes, Comes ille pius Theobaldus erat, quem
Gaudet habere polus, terra carere dolet.
Non hominem poſſum, non audeo dicere numen:
Mors probat hunc hominem, vita fuiſſe Deum.
Trans hominem, citraq; Deum: plus hoc, minus iſtud,
Neſcio quis, neuter, inter utrumque fuit:

Vitalis Abbot of *Weſtminſter* which died in the time of the Conquerour, had this Epitaph:

Qui nomen traxit à vita, morte vocante
Abbas Vitalis transiit, hicque jacet :

And for *Laurence* Abbot of the same place which died 1176, was made this alluding to his name :

Pro meritis vitæ dedit isti Laurea nomen,
Detur ei vitæ laurea pro meritis.

These two haply, may finde as much favour with some, if one word do not prejudice, as that ancient one of *Floridus* so highly commended.

Quod vixi flos est, servat lapis hic mihi nomen,
Nolo Deos manes; flos mihi pro titulo.

Gervays de Bloys base Son to King *Stephen*, and Abbot also of the same Church was buried with the foresaid in the Cloyster with this.

De Regum genere pater hic Gervasius ecce
Monstrat defunctus, mors rapit omne genus.

William de Albeney Earl of *Arundel*, and Butler to the King, was buried at *Wimondham* which he founded with this.

Hunc Pincerna locum fundavit, & hic jacet, illa
Quæ dedit huic domui, jam sine fine tenet.

That mighty Monarch King *Henry* the second, which by his own right adjoyned *Anjoy*, *Maine* and *Tourain*, by his wife, *Aquitain*, *Poyctou*, and by conquest *Ireland* to the Crown of *England*, and commanded from the *Pyrene* mountains to the *Orcades*, was honoured with this Distich while he lived conteining his princely praises.

Nec laudem, nec munus amat, nec honore superbit,
Nec læsus ladit nec dominando premit.

And after his death with this epitaph.

Rex Henricus eram, mihi plurima regna subegi,
Multiplicique modo Dux que Comesque fui.
Cui satis ad votum non essent omnia terræ
Climata, terra modo sufficit octo pedum.
Qui legis hæc, pensa discrimina mortis, & in me
Humanæ speculum conditionis habe.

Sufficit

Sufficit hic tumulus, cui non ſuffecerat orbis,
Res brevis ampla mihi, cui fuit ampla brevis.

Roſamond the fair his paramou , daughter to *Walter* Lord *Clifford*, and mother to *William Longſpee* the firſt Earl of *Sarisbury* eternized by Maſter *Daniels* Muſe, had this, nothing anſwerable to her beauty:

Hac jacet in tumba roſa mundi non Roſamunda,
Non redolet, ſed olet, quæ redolere ſolet.

William Longſpee Earl of *Sarum*, baſe ſon to King *Henry* the ſecond by this Lady, had an Epitaph not unlike to that of his mother.

Flos comitum Willielmus cognomine Longus,
Enſis vaginam cœpit habere brevem.

For *Rhees ap Gruffith ap Rhees ap Theodor*, Prince of South-wales renowned in his time, theſe funerall verſes were made amongſt others:

Nobile Cambrenſis cecidit diadema decoris,
Hoc eſt, Rheſus obiit: Cambria tota gemit.
Subtrahitur, ſed non moritur, quia ſemper habetur
Ipſius egregium nomen in orbe novum.
Hic tegitur, ſed detegitur, quia fama perennis
Non ſinit illuſtrem voce latere ducem:
Exceſſit probitate modum, ſenſu probitatem,
Eloquio ſenſum, moribus eloquium.

The glory of that magnanimous and Lion like Prince King *Richard* the firſt, renowned for his conqueſt of *Cyprus*: the King whereof he took and kept in fetters of ſilver, and for his great exployts in the holy land; ſtirred up the wits of the beſt Poets in that age, to honour him with theſe Epitaphs which follow, when he was ſlain in viewing the Caſtle of *Chaluz* in *Limoſin*.

Hic Richardus jacet, ſed mors ſi cederet armis
Victa timore tui, cederet ipſa tuis.

Another alſo writ of him.

Iſtius in morte perimit formica leonem:
Proh dolor! in tanti funere, mundus obit.

An Engliſh Poet imitating the epitaph made of *Pom-*

pey

pey and his children, whose bodies were buried in divers Countries, made these following of the glory of this one King divided in three places by his funerall.

Viscera Cariolum, corpus fons servat Ebraudi,
Et cor Rothomagum, magne Richarde, tuum.
In tria dividitur unus, qui plus fuit uno:
Non uno jaceat gloria tanta loco.

At *Font-Everard* where his body was enterred with a gilt image, were these six excellent verses written in golden letters, containing his greatest and most glorious atchievements: as his victory against the *Sicilians*, his conquering of *Cyprus*, the sinking of the great *Galeasse* of the *Saracens*, the taking of their Convoy, which in the East parts is called a *Carvana*, and the defending of *Joppe* in the holy land against them:

Scribitur hoc tumulo, Rex auree, laus tua, tota
Aurea, materia conveniente nota.
Laus tua prima fuit Siculi, Cyprus altera, Dromo
Tertia, Carvana quarta, suprema Jope.
Suppressi Siculi, Cyprus pessundata, Dromo
Mersus, Carvana capta, retenta Jope.

But sharpe and satyrical was that one verse, which by alluding, noted his taking the Chalices from Churches for his ransom, & place of his death which was called *Chaluz*.

Christe tui calicis prado, fit præda Caluzis.

Savaricus Bishop of Bath and Wells a stirring prelate, which laboured most for the redeeming King *Richard*, when he was captive in *Austria*, and is famous in the decretals (*lib. 3. tit. 90. Novit ille*) had this epitaph, for that he was alwayes gadding up and down the world, and had little rest.

Hospes erat mundo per mundum semper eundo:
Sic suprema dies, fit sibi prima quies.

And the like in late years was engraven upon the monument of *Jacobus Triulcio* a military man of the same metal, as *Lodovic Guicciardin* reporteth.

HIC

HIC MORTUUS REQUIESCIT SEMEL,
QUI VIVUS REQUIEVIT NUNQUAM.

But *Similis* Captain of the guard to *Adrian* the Emperor, when he had passed a most toylesome life, after he had retired himself from service, and lived privately 7. years in the Country, acknowledged that he had lived onely them 7. years, as he caused to be inscribed upon his monument thus.

Hic jacet Similis cujus ætas multorum annorum
fuit, ipse septem duntaxat
annos vixit.

It may be doubted whether *Wulgrine* the Organist was so good a Musician, as *Hugh* Archdeacon of *York* was a Poet, which made this Epitaph for him.

Te, Wulgrine, cadente cadunt vox, organa, cantus,
Et quicquid gratum gratia vocis habet.
Voce, lyra, modulis, Syrenes, Orphea, Phœbum
Unus tres poteras æquiparare tribus.
Si tamen illorum non fallet fama locorum,
Quod fueras nobis, hoc eris Elysiis.
Cantor eris, qui cantor eras, hic charus & illic.
Orphens alter eras, Orpheus alter eris.

Vpon one *Peter* a religious man of this age I found this.

Petra capit Petri cineres, animam Petra Christus.
Sic sibi divisit utraque petra Petrum.

Upon the death of *Morgan* base son of King *Henry* the 2. was made this epitaph, alluding to his name in that alluding age.

Larga, benigna, decens, jacet hic stirps regia, morum
Organa Morgana fracta jacente, silent.

King *John* a great Prince, but unhappy, had these epitaphs bewraying the hatred of the Clergy toward him. *King John.*

Hoc in sarcophago sepelitur Regis imago,
Qui moriens multum sedavit in orbe tumultum,
Et cui connexa dum vixit probra manebant.
Hunc mala post mortem timor est ne fata sequantur.

Qui legis hæc meruens dum cernis te morituru̇m
Diſcito quid rerum pariat tibi meta dierum.

But this was moſt malicious, and proceeded from a viperous minde.

Anglia ſicut adhuc ſordet fœtore Johannis,
Sordida fœdatur, fœdante Johanne, gehenna.

In the time of King *Henry* the third they began to make Epitaphs, as they call it now out of *Propria quæ maribus*, as ſome do in our age; but among them this was ſhort and good for *William* Earl of *Pembroke*, and Marſhall of *England*, buried in the Temple Church.

Sum quem Saturnum ſibi ſenſit Hibernia, Solem
Anglia, Mercurium Normannia, Gallia Martem.

And this was not bad for *Richard de Clare*, Earl of *Gloceſter* and *Hertford* which died, *Anno* 1602.

Hic pudor Hippoliti, Paridis gena, ſenſus Ulyſſis,
Æneæ pietas, Hectoris ira jacet.

I doubt not but this rime of *Simon Monfort* Earl of *Leiceſter*, ſlain at *Eveſham*, found favour in that age, as the Earl himſelf who was ſo followed by the people, that he durſt confront his ſoveraign King *Henry* the 3. and as the Epitaph doth imply, was the peerleſs man of that time, for valour, perſonage, and wiſedome.

Nunc dantur fato, caſuque cadunt iterato,
Simone ſublato, Mars, Paris, atque Cato.

Upon a Gentleman as ſome think named *None*, buried at *Wimondham*, who gave nothing to the religious there, was made this.

Hic ſitus eſt Nullus, quia nullo nullior iſte;
Et quia nullus erat, de nullo nil tibi Chriſte.

Excellent is this (which I found in the book of *Wimondham*) for Pope *Lucius* born at *Luca*, Biſhop of *Oſtia*, Pope of *Rome*, and dying at *Verona*.

Luca dedit lucem tibi Luci, Pontificatum
Oſtia, Papatum Roma, Verona mori.
Imo Verona dedit tibi verè vivere, Roma
Exilium, curas Oſtia, Luca mori.

If

If you will ſee an old Deane named *Hamo Sol*, reſembled to the twelve ſons of old father *Annus*, which had every one (as *Cleobulus* was wont to call them) thirty daughters, ſome fair, ſome foul, all dying, and never dying, feade this Epitaph.

Participat menſis dotes cujuſlibet Hamo.
Circumſpectus erat ut Janus, Crimina pugnans
Ut Februus, veterana novans ut Martius ipſe,
Semina producens ut Aprilis, flore coruſcans
Ut Majus, facie plaudens ut Junius, intus
Fervens ut Julius, frugis maturus adulta,
Meſſor ut Auguſtus, fœcundans horrea more
Septembris, replens vino cellaria more
Octobris, paſtor pecudum ſed ſpiritualis,
More Novembris; epulator dapſilis inſtar
Omne Decembris habet, hiemali peſte quieſcens.

Another playing upon the name *Hamon* made this for him.

Olim piſcator hominum, quaſi piſcis ab hamo
Mortis Captus hamo, celebrat convivia vitæ.

But witty was this, whereas he died in a Leap year upon the Leap day, accounted ſo unhappy a day of the Romans, that *Valentinian* the Emperour durſt not peep out in that day:

Hamo Decane jacet, toto fugit exul ab anno
Interitum Solis, auſa videre dies.

Verily he was a man of ſome good note in that time, for I finde another of him alluding alſo to this Leape day.

Nulla dies anni niſi biſſextilis, & anni
Judicio damnata ſui, nec ſubdita menſi,
Sed noctis lux inſtar erat, lux neſcia lucis,
Et lux exiſtens inter luces, quaſi bubo
Inter aves, hujus poterat concludere vitam
Solis, & humanum genus hac privare lucerna.

Alexander Necham a great learned man of his age, as appeareth by his Books *De divinæ ſapientiæ laudibus*; was buried in the Cloiſter at *Worceſter* with this, but deſerved a better.

Eclipsim patitur sapientia : Sol sepelitur ;
Qui dum vivebat, studii genus omne vigebat ;
Solvitur in cineres Necham, cui si foret hæres
In terris unus, minus esset flebile funus.

A merry mad maker as they call Poets now, was he, which in the time of K. *Henry* the 3. made this for *John Calfe.*

O Deus omnipotens Vituli miserere Joannis,
Quem mors præveniens noluit esse bovem.

Which in our time was thus paraphrased by the translator.

All Christian men in my behalf.
Pray for the soul of Sir John Calf.
O cruell death, as subtle as a Fox,
Who would not let this Calf *live till he had been an Oxe*
That he might have eaten both brambles and thorns,
And when he came to his fathers years might have worn horns.

Robert de Courtney was buried at *Ford*, as appeareth by the Register of that place 1242. under a stately *Piramis*; who whether he was descended from the Earls of *Edessa*, or from *Peter* the son of *Lewis* the Gross, King of *France*, had but this bad inscription, which I insert more for the honour of the name, than the worth of the verse.

Hic jacet ingenui de Courtney gleba Roberti,
Militis egregii, virtutum laude referti.
Quem genuit strenuus Reginaldus Courteniensis,
Qui proeer eximius fuerat tunc Devoniensis.

A Monk of *Duresme* busied his brain in nicking out these nice verses upon the death of *W. de La-march* Chancellor of *England* under King *John.*

Culmina qui cupi
Est sedata si
Qui populos regi
Quod mors immi- } *tis.*
Vobis præposi
Quod sum vos eri

Laudes pompasque siti
Si me pensare veli
memores super omnia si
non parcit honore poti
similis fueram benè sci
ad me currendo veni. } *tis.*

William de Valentia commonly called *Valens*, Earl of *Pembroke*, and half brother to King *Henry* the 3. from whom the

the Earls of *Shrewsbury*, *Kent* and others are deſcended, is intombed at *Weſtminſter*, with theſe rank rimes.

Anglia tota dolet, moritur quia regia proles,
Qua florere ſoles, quam continet infima moles:
Guilelmus nomen inſigne Valentia præbet
Celſum cognomen, nam tale dari ſibi debet.
Qui valuit validus, vincens virtute valore,
Et placuit placido ſenſu; morumque vigore.

Robert Groſteſt, commonly called *Robin Groſhead* Biſhop of *Lincoln*, a moſt learned Prelate, reported by *Matthew Paris* to be a ſevere reproover of the Pope, a favourer of learning, a ſearcher of Scriptures, a Preacher of the Word, and generally a man of great worth, commanded this onely to be engraven over his Tomb.

Quis ſim noſce cupis? caro putrida, nil niſi vermis;
Quiſquis es, hoc de me ſit tibi ſcire ſatis.

But upon his death this was written.

Rex dolet, ac regnum gemit, & flet Anglia tota,
Plebs plangit, gemitus ingeminare juvat,
Quippe Groſtedus ſpeculum virtutis, aſylum
Juſtitiæ, Regis anchora morte jacet.
Non poterit tamen ille mori, cui fama perorat,
Laus loquitur, redolet fructus, abundat honor:
Unde dolens triſtatur homo, canit Angelus inde,
Unde ſerenantur ſidera pallet humus.

King *Henry* the third, a Prince more pious than prudent, lyeth buried in *VVeſtminſter* Church, which he newly rebuilded, in a fair monument erected by the Monks, and inſcribed with theſe Monkiſh rimes: *King Henry the third.*

Tertius Henricus jacet hic pietatis amicus,
Eccleſiam iſtam ſtravit, quam poſt renovavit.
Reddet ei munus qui regnat trinus & unus.

Upon the tomb of D. *John Bekingale*, ſometime Biſhop of *Chicheſter* this is engraven, which I ſet here for rare correſpondency of the rime.

Tu modo qualis eris? quid mundi quaris honores?
Crimina deplores, in me nunc te ſpeculeris:

En

En mors ante fores, quæ clamitat omnibus adſum
In pœnis paſſum, pro me te deprecor ores.

Which is the ſame in ſence with that at *Geneva*.

VIXI UT VIVIS
MORIERIS UT SUM MORTUUS
SIC VITA TRUDITUR.

Lewes de Beaumont that learned Biſhop of *Dureſme*, who was preferred thereunto for his affinity unto the Queen, although he could not with all his learning read this word *Metropolitice* at his conſecration, but paſſed it over with *Soit pour dict*; ſwearing by S. *Lewes*, that they were diſcourteous, which ſet down ſo many hard words in the ordering of Prieſts; had this upon his tombe in *Dureſme* Church where he was buried, 1333.

De Bello Monte jacet hic Lodovicus humatus,
Nobilis ex fonte regum, Comitumque creatus, &c.

King Edward *the firſt.*

King *Edward* the firſt a moſt worthy, and mighty Prince, the firſt eſtabliſher of the Kingdome of *England*, had affixed at the Altar of S. *Edward*, near his tombe at *Weſtminſter*, a large Epitaph in proſe, whereof I have found only this fragment.

. . . . . .

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. . . . *Abavus autem & triavus ejus dilatantes imperia, ſubjecerant ſibi Ducatus & Comitatus. Edwardus vero paternarum magnificentiarum amplius amulator exiſtens, Regaleque ſolium perornans in clypeo & in haſta, Principatum Wallia truncatis ejus principibus, Leolino & David potentiſſime adquiſivit. Quinimo dominium Regni Scotiæ, primo magni induſtria conſilii, deinde virtute bellorum victorioſiſſime eſt adeptus. Nihilominus Comitatibus Cornubiæ & Northfolke (diſponente eo cujus eſt orbis terræ & plenitudo ejus) ad manus Edwardi mirabiliter devolutis, ſuis ſucceſſoribus ampliſſimam reliquit materiam gloriandi. Ubicunque igitur Chriſtus habet nomen, inter præcellentiſſimos reges fidelium habeat & Edwardus honorem.*

The

The famous King *Edward* the third, which had ſo great victories over the *French*, to the greater glory, than good of *England*, as ſo me ſay, is entombed at *Weſtminſter* with this, when he had raigned fifty years: *King* Edward the third.

Hic decus Anglorum, flos regum prateritorum,
Fama futurorum, rex clemens, pax populorum,
Tertius Edvardus, regum complens Jubilæum.

King *Richard* the ſecond his grandchilde, and ſucceſſor, who was depoſed of his Kingdom by *Henry* the fourth, had for his Kingdom a tomb erected at *Weſtminſter* by King *Henry* the fifth, with this rude gloſing Epitaph: *King* Richard the ſecond.

Prudens & mundus Richardus iure ſecundus,
Per fatum victus, iacet hic ſub marmore pictus.
Verax ſermone fuit, & pienus ratione:
Corpore procerus animo prudens ut Homerus.
Eccleſiæ favit, elatos ſuppeditavit,
Quemvis proſtravit regalia qui violavit,
Obruit hæreticos, & eorum ſtravit amicos:
O clemens Chriſte, tibi devotus fuit iſte,
Votis Baptiſta ſalves quem protulit iſte.

In his time *Robert Hawley* a valiant Eſquire, was murthered in *Weſtminſter* Church in ſervice time, where he had taken ſanctuary, and is there buried in the place, where he was firſt aſſaulted with theſe verſes:

Me dolus, ira, furor, multorum militis atque.
. . . . . .
In hoc gladio celebri pictatis aſylo,
Dum Levita Dei ſermones legit ad aram,
Proh dolor, ipſe meo Monachorum ſanguine vultus
Aſperſi moriens, chorus eſt mihi teſtis in ævum,
Et me nunc retinet ſacer hic locus Hawle Robertum,
Hic quia peſtiferos male ſenſi primitus hoſtes.

Famous is *L. Siccinius Dentatus*, who ſerved in an hundred and twenty battails. And glorious is *Henry* the fourth Emperour, who fought 52. battails; and likewiſe honourable ſhould the memory be of Sir *Matthew Gourney*, our Countryman, of whoſe houſe Sir *H. Newton* is deſcended, which

comman-

commanded in battai's, and was buried at *Stoke Hamden* in Sommerſetſhire, with this French memoriall now defaced.

Icy giſt le noble & valient Chevalir, Maheu de Gurnay iadis ſeneſchall de landes & Capitayn du Chaſtell d' Aques pour noſtre Signior le Roy en la Duche de Guien qui en ſa vie fu ala battaile de Benemazin, & ala apres a la ſiege de Algezir ſur le Sarazines & auxi a les batayles de Seleuſe, de Creſſy, de Ingeneſſe, de Poyters, de Nazara, &c. Obiit 95. ætatis, 26 Septemb. 1406.

* King *Henry* the fifth, who as *Thomas Walſingham* teſtifieth of him, was godly in heart, ſober in ſpeech, ſparing of words, reſolute in deeds, provident in counſell, prudent in judgement, modeſt in countenance, magnanimous in action, conſtant in undertaking, a great alms-giver, devout to God-ward, a renowned Souldier, fortunate in field, from whence he never returned without victory; was buried at *Weſtminſter*, and his picture was covered with ſilver plate, which was ſacrilegiouſly ſtollen away, and his Epitaph defaced, which was but theſe two ſilly verſes:

Dux Normanorum, verus Conqueſtor eorum,
Hæres Francorum deceſſit, & Hector eorum.

* He that made this ſilly one for Sir *John Woodcock* Mercer and Major of *London*, 1405. buried in St. *Albans* in Woodſtreet, thought he obſerved both rime and reaſon:

Hic jacet in requie Wodcock John Vir generoſus,
Major Londoniæ, Mercerus valde moroſus.
Hic jacet Tom Shorthoſe
Sine Tomb, *ſine* Sheets, *ſine* Riches.
Qui vixit ſine Gown,
Sine Cloake, *ſine* Shirt, *ſine* Breeches.

Henry Chichely although he was founder of *All Souls Colledge* in *Oxford*, and an eſpeciall furtherer of learning, was but little honoured, by this unlearned Epitaph, 1443.

Pauper eram natus, poſt Primas hic relevatus,
Jam ſum proſtratus, & vermibus eſca paratus,
Ecce meum tumulum,

His

His next ſucceſſour, one *John Kempe*, happened upon a better Poet, who in one verſe comprehended all his dignities which were great.

Johannes Kempe.

Bis Primas, ter præſul erat, bis cardine functus.

For he was Biſhop of *Rocheſter*, *Chicheſter*, and *London*, Archbiſhop of *York*, and then *Canterbury*, and Cardinall, firſt Deacon, then Prieſt.

This that followeth is engraven about a fair tombe in a goodly Chappell adjoyning to the Quire of Saint *Maries* Church in *Warwick*, being a worthy monument of ſo noble a perſon, ſince whoſe time, although but late, you may obſerve a great change both of the heirs of his houſe, and the uſe of words in this Epitaph.

Pray devoutly for the ſoul, whom God aſſoile, of one of the moſt worſhipfull Knights in his daes of manhood and cunning, Richard Beauchamp *late Earl of* Warwick, *Lord Deſpenſer of* Bergevenny, *and of many other great Lordſhips, whoſe body reſteth here under this tomb in a ſul fair vault of ſtone, ſet in the bare roche. The which viſited with long ſickneſs, in the Caſtle of* Rohan, *therein deceaſed full Chriſtianly the laſt day of April, in the year of our Lord God* 1439. *he being at that time Lievtenant general of* Erance, *and of the Dutchy of* Normandie, *by ſufficient authority of our Soveraign Lord King* Henry *the ſixt. The which body by great deliberation and worſhipfull conduct, by Sea and by land, was brought to* Warwick *the fourth of Octobber, the year above ſaid, and was laid with full ſolemne exequies in a fair Cheſt made of ſtone; afore the Weſt dore of this Chappell, accordyng to his laſt Will and Teſtament, therein to reſt, till this Chappell by him deviſed in his life were made, the which Chappell founded on the Roche, and all the membèrs thereof his executors did fully make, and apparail by the authority of his ſaid laſt Will and Teſtament. And thereafter by the ſaid authority, they did tranſlate worſhipfully the ſaid body into the vault aforeſaid: Honoured be God therefore.*

Within the womb of Ormonds race thou bred,
And ſaweſt thy coſin crowned in thy ſight;
Shelton for love, Surrey for Lord thou chaſe,
Aye me, while life did laſt, that league was tender:
Tracing whoſe ſteps thou ſaweſt Kelſall blaze,
Launderſey burnt, and battered Bullen render.
At Muttrell gates hopeleſſe of all recure,
Thine Earl half dead gave in thy hand his will:
Which cauſe did thee this pining death procure,
Ere ſummers ſeven times ſeven, thou couldſt fulfill.

Ah, Clere, if love had booted, care, or coſt;
Heaven had not wonne, nor earth ſo timely loſt.

The Duke of *Suffolk* and his brother, ſons of *Charles Brandon*, which died of the ſweat at *Bugden*, were buried together with this.

Una fides vivos conjunxit, religio una,
Ardor & in ſtudiis unus, & unus amor.
Abſtulit hos ſimul una dies: duo corpora jungit
Una urna, ac mentes unus Olympus habet.

K. Edward 6. King *Edward* the ſixt, although he had his fathers fate in having no ſepulchre, yet he had the honour of a learned Elegie compoſed by Sir *Iohn Cheek*, too long to be here inſerted, and this Diſtich.

Rex, Regis natus, regum decus, unica regni
Speſque ſaluſque ſui, conditur hoc tumulo.

The Earl of *Devonſhire Edward Courtney*, honourably deſcended from one of the daughters of King *Edward* the fourth, is buried at Saint *Anthonies* in *Padua*, with this, which I ſet down more for his honour, than the elegancy of the verſe.

Anglia quem genuit, fueratque habitura patronum,
Corteneum celſa hac continet arca Ducem:
Credita cauſa necis, regni affectata cupido,
Regina optatum nunc quoque connubium.
Cui regni proceres non conſenſere, Philippo
Reginam Regi jungere poſſe rati.

Enter

Europam unde fuit juveni peragrare neceſſe
Ex quo mors miſero contigit ante diem.
Anglia ſi plorat defuncto principe tanto,
Nil mirum, Domino deficit illa pio.
Sed jam Corteneus cœlo fruiturque beatis,
Cum doleant Angli, cum ſine fine gemant:
Cortenei probitas igitur, præſtantia, nomen,
Dum ſtabit hoc templum, vivida ſemper erunt.
Angliaque hinc etiam ſtabit, ſtabuntque Britanni,
Conjugii optati fama perennis erit.
Improba naturæ leges Libitinare ſcindens,
Ex æquo juvenes præcipitatque ſenes.

Walter Milles, who died for the profeſſion of his faith, as ſome ſay, made this Epitaph for himſelf.

Non prava impietas, aut actæ crimina vitæ
Armarunt hoſtes in mea fata truces.
Sola fides Chriſti ſacris ſignata libellis,
Quæ vitæ cauſa eſt, eſt mihi cauſa necis.

This man was not ſo godly, as he was impious (as it ſeemeth, who was buried in the night without any ceremony under the name of *Menalcas*, with this.

Here lyeth Menalcas *as dead as a logge,*
That lived like a divell and died like a dogge:
Here doth he lye ſaid I? then ſay I lye,
For from this place, he parted by and by.
But here he made his deſcent into hell,
Without either book, candle, or bell.

This may ſeem too ſharpe, but happily it proceeded from ſome exulcerated minde, as that of *Don Petro* of *Toledo* Viceroy of *Naples*, wickedly detorted out of the Scriptures.

Hic eſt,
Qui propter nos & noſtram ſalutem, deſcendit ad inferos.

A merry and wealthy Goldſmith of *London* in his life time prepared this for his Graveſtone, which is ſeen at S. *Leonards* neer Foſter-lane,

When

ſprevit, frugali vita contentus, hic vivere, hic mori voluit. Plenus annorum obiit, ab omnibus deſideratus. Funeris pompam etiam teſtamento vetuit. Hic ſepultus carnis reſurrectionem in adventum Chriſti expectat:

Obiit anno Chriſti incarnati 1521. *Die* 23.
Martii. Anno ætatis ſuæ. 74.

This Teſtamentarie epitaph I have read in an old Manuſcript.

Terram terra tegit, Damon peccata reſumat:
Res habeat Mundus, ſpiritus alta petat.

The name of this defunct as it were enigmatically expreſſed in this old epitaph.

Bis *fuit hic natus, puer &* bis, bis *juveniſque,*
Bis *vir*, biſque *ſenex*, bis *doctor*, biſque *ſacerdos.*

In the Cathedrall Church of S. *Pauls* in *London*, a ſtone is inſcribed thus without name.

Non hominem aſpiciam
ultra.
OBLIVIO.

This man yet would not willingly have been forgotten, when he adjoyned his Arms to continue his memory, not unlike to Philoſophers which prefixed their names before their Treatiſes of contemning glory.

Another likewiſe ſuppreſſing his name, for his Epitaph did ſet down this goodly admonition.

Look man before thee how thy death haſteth,
Look man behinde thee, how thy life waſteth:
Look on thy right ſide how death thee deſireth,
Look on thy left ſide how ſin thee beguileth:
Look man above thee, joys that ever ſhall laſt,
Look man beneath thee, the pains without reſt.

The Abbot of S. *Albans* which lyeth buried there in the high Quire, ſuppreſſed his name as modeſtly as any other, in this.

Hic quidem terra tegitur
Peccato ſolvens debitum,

Cujus

Cujus nomen non impositum,
In libro vitæ sit inscriptum:

In the Cloister on the North side of S. *Pauls* now ruinated, one had this inscription upon his Grave, without name.

VIXI, PECCAVI, PÆNITUI,
NATURÆ CESSI.

Which is as Christian; as that was profane of the Romane:

AMICI.
DUM VIVIMUS
VIVAMUS

King *Henry* the 8. who subverted so many Churches, monuments and tombs, lyeth inglorious at *Windsor*, and never had the honour either of the tomb which he had prepared, or of any Epitaph that I now remember.

But his Brother in law King *James* the fourth of *Scotland* slain at *Flodden*, though the place of his buriall is unknown, yet had this honourable Epitaph.

Fama orbem replet, mortem sors occulit: at tu
Desine scrutari quod tegat ossa solum:
Si mihi dent animo non impar fata sepulchrum,
Augusta est tumulo terra Britanna meo.

Queen *Jane* who died in Child-birth of King *Edward* the sixt, and used for her device a *Phœnix*, being her paternal Creast, had this thereunto alluding for her Epitaph.

Phœnix Jana jacet, nato Phœnice, dolendum
Sæcula Phœnices nulla tulisse duos.

The noble *Henry* Earl of *Surrey*, Father to *Thomas* late Duke of *Norfolke*, and the right honourable and nobly learned late Earl of *Northampton*, in the time of King *Henry* the eight, first refining our homely English Poesie, among many other, made this epitaph comparable with the best, for *Thomas Clere* Esquire, his friend and follower buried at *Lambeth*, 1545.

Norfolk *sprang thee*, Lambeth *holds thee dead*,
Clere of the County of Cleremont *though high*,

His daughter the Countess of *Shrewsbury* was buried in Saint *Faiths* under S. *Pauls* at *London*, with this:

Here before the image of Iheſu lyeth the Worſhipful & right noble Lady, Margaret *Counteſs of* Shrewsbury, *late wife of the true and victorious Knight, and redoubted Warriour* John Talbot, *Earl of* Shrewsbury, *which worſhipfully dyed in* Gien *for the right of this land, the firſt daughter and one of the heirs of the right famous and renowned Knight* Richard Beauchampe, *late Earl of* Warwick *which died in* Roane, *and of dame* Elizabeth *his wife, the which* Elizabeth *was daughter and heir to* Thomas *late Lord* Berkely, *and on his ſide, and of her mothers ſide Lady* Liſle, *and* Ties, *which Counteſs paſſed from this world the xiiii. day of June, the year of our Lord*, 1468. *On whoſe ſoul the Lord have mercy.*

For that valorous Earl her husband the terror of *France*, I have elſewhere noted his Epitaph, and now in ſtead thereof, I will give you to underſtand, that not long ſince his ſword was found in the River of *Dordon*, and ſold by a peſant to an Armourer of *Burdeaux*, with this inſcription, but pardon the Latine, for it was not his, but his Camping Chaplain.

SVM TALBOTI M. IIII. C. XLIII.
PRO VINCERE INIMICO MEO.

This inſcription following is in the Cathedrall Church at *Roan* in *Normandy*, for *Iohn* Duke of *Bedford*, and Governour of *Normandy*, ſon to King *Henry* the fourth, buried in a fair plain monument; which when a *French* Gentleman adviſed *Charls* the eighth French King to deface, as being a monument of the Engliſh victories, he ſaid: Let him reſt in peace now he is dead, whom we feared while he lived.

Cy giſt feu de noble memoire haut & puiſſant prince Ioan en ſon vivant regent du Royaume de France, Duc de Bethfort,

fort, pour lequel eſt fondé une Meſſe eſtre par chacun iour perpetuellement celebree en ceſt autel par le College des Clementins incontinent apres prime: & treſpaſſa le 13. Septembre 1435. An quel 13. iour ſemblablement eſt fondé pour luy un obit en ceſte egliſe. Dieu face pardon à ſon ame.

Vpon an ancient Knight Sir *Iernegan* buried Croſs-leggd at Somerly in *Suffolk*, ſome hundred years ſince; is written:

Ieſus Chriſt both God and man,
Save thy ſervant Iernegan,

Happy and prudent King *Henry* the 7. who ſtopped the ſtreams of civill bloud, which ſo long overflowed *England*, and left a moſt peaceable ſtate to his poſterity, hath his magnificall monument at *Weſtminſter*, inſcribed thus: *King Henry the 7.*

Septimus hic ſitus eſt Henricus, gloria regum
Cunctorum illius qui tempeſtate fuerunt,
Ingenio atque opibus geſtarum nomine rerum:
Acceſſere quibus naturæ dona benignæ,
Frontis honos, facies auguſta, heroica forma:
Junctaque ei ſuavis conjux perpulchra, pudica
Et fœcunda fuit, fœlices prole parentes,
Henricum quibus octavum terra Anglia debes.
Hic jacet Henricus, huius nominis VII. Angliæ quondam Rex, Edmundi Richmundiæ Comitis filius qui die 22. Aug. Rex creatus, ſtatim poſt apud Weſtmonaſterium 30 Octob. coronatur, anno Dom. 1485. moritur deinde xxi. Aprilanno ætatis Liii Regnavit annos xxiii menſes viii minus uno die.

This following I will note out of *Hackney* Church, that you may ſee that the Clergie were not alwayes anticipating and griping many livings, by this worthy man, which relinquiſhed great dignities, and refuſed greater.

Chriſtophorus Urſwicus Regis Henrici Septimi Elemoſynarius, vir ſua ætate claruus, ſummatibus atq; infimatibus juxta charus. Ad exteros reges undecies pro patria legatus. Decanatum Eboracenſem, Archidiaconatum Richmundiæ, Decanatum Windſoriæ habitos vivens reliquit, Epiſcopatum Norwicenſem oblatum recuſavit. Magnos honores tota vita ſprevit,

When the Bels be merrily rung,
And the Mass devoutly sung,
And the meat merrily eaten:
Then is Robert Traps, *his wife and children quite* (forgotten,
Wherefore Jhesu that of Mary *sprong,*
Set their souls the Saints among;
Though it be undeserved on their side,
Let them evermore thy mercy abide.

Doctor *Caius* a learned Physitian of *Cambridge*, and a cofounder of *Gunwell* and *Caius* Colledge, hath onely on his monument there.

FUI CAIUS.

Which is as good as that of that great learned man of his profession, *Julius Scaliger*.

SCALIGERI QUOD RELIQUUM.

But that which Cardinall *Pool* appointed for himself, is better than both, as savoring of Christian antiquity.

Depositum Poli Cardinalis.

This ensuing for Sir *Nicholas Bacon* Lord Keeper of the great Seal is worthy to be read, both for the honour of the person, who was a most wise Councellour, and the rareness of *Iambique* verses in epitaphs (albeit this our age doth delight *Iambi*.) But as he saith, *Malos Iambus enecat, beat bonos.*

Hic Nicolaum ne Baconum conditum
Existima illum, tam diu Britannici
Regni secundum columen; exitium malis,

Bonis asylum, caca quem non extulit
Ad hunc honorem sors, sed equitas, fides,
Doctrina, pietas, unica & prudentia.

Non morte raptum crede, qui unica
Vita perennes emerit dnas: agit
Vitam secundam cultus inter animos.

Fama implet orbem, vita quæ illi tertia est,
Hac positum in area est corpus, olim animi domus:
Ara dicata sempiterna memoriæ.

The

The excellent Poet *George Buchanan*, who is thought to have made this, beſtowed theſe 4. verſes alſo upon Mr. *Roger Aſcham*, ſometime Reader to Queen *Elizabeth*, and her Secretary for the Latin tongue, one of the firſt refiners of the Latin purity amongſt us.

Aſchamum extinctum patriæ, Graiæque Camœnæ,
Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.

He alſo compoſed this to the memory of that worthy Prelate, and Champion of our Church *John Jewell* Biſhop of *Sarisbury*.

Juelle, mater quem tulit Devonia,
Nutrixque fovit erudita Oxonia;
Quam Maria ferro & igne patria expulit,
Virtus reduxit, Præſulem fecit parens
Elizabetha docta doctarum artium,
Pulvis puſillus te ſepulchri hic contegit.
Quàm parva tellus nomen ingens occulit?

W. Lambe, a man which deſerved well of the City of *London* by divers charitable deeds, framed this for himſelf.

As I was ſo be ye,
As I am ye ſhall bee:
That I gave, that I have.
That I ſpent, that I had:
Thus I end all my coſt,
That I left, that I loſt.

All which *Claudius Secundus* a Romane contained in theſe four words:

HIC MECUM HABEO OMNIA.

Short and yet a ſufficient commendation of M. *Sandes* was this.

Margareta Sandes,
Digna hac luce diuturniore,
Niſi quod luce meliore digna.

And anſwerable thereunto is this, for a Gentleman of the ſame name.

Who would live in others breath?
Fame deceives the dead mans truſt:
When our names do change by death:
Sands *I was, and now am duſt.*

Sir *Philip Sidney* (to whoſe honour I will ſay no more but that which *Maro* ſaid of *Marcellus* nephew of *Auguſtus*, *Oſtendunt terris hunc tantum fata, nec ultra eſſe ſinunt*; which alſo was anſwered by the Oracle to *Claudius* the 2. Emperour, of his brother *Quintilius*) hath this moſt happily imitated out of French of *Monſ. Bonivet*, made by *Joach. du Bellay*, as it was noted by Sir *George Buc* in his *Poetica*,

England, Netherland, the Heavens, and the Arts,
The Souldiers, and the World hath made ſix parts
Of noble Sidney; *for who will ſuppoſe,*
That a ſmall heape of ſtones, can Sidney *encloſe?*

England had his body, for ſhe it fed,
Netherland his bloud in her defence ſhed:
The Heavens have his ſoul, the Arts have his fame,
The Souldiers the grief, the World his good name.

Vpon the golden Lyon rampant in *Gueles* of the houſe of *Albenye*, which the late Earl *H. Fitz-Alan* bare in his Armes, as receiving the Earldome of *Arundell* from the houſe of *Albenye*, one compoſed this Epitaph.

Aureus ille leo (reliqui trepidate leones)
Non in ſanguineo nunc ſtat ut ante ſolo.
Nam leo de Juda vicit, victoque pepercit,
Et ſecum patris duxit ad uſque domos.
Sic cadit ut ſurgat, ſic victus vincit, & illum,
Quem modo terra tulit, nunc Paradiſus habet.

In the Cloyſter of *New Colledge* in *Oxford*, this following is written with a coale, for one *Woodgate* who bequeathed 200 pound to one, who would not beſtow a plate for his memoriall:

Heus Peripatetice,
Conde tibi tumulum, nec fide hæredis amori:

Epitaphium

Epitaphiumque compara,
Mortuus eſt, nec emit libris hæc verba ducentis.
WOODGATUS HIC SEPULTUS EST.

Therefore the counſaile of *Diego de Valles* is good, who made his own tomb at *Rome* with this inſcription.

Certa dies nulli eſt, mors certa, incerta ſequentum
Cura: locet tumulum qui ſapit, ante ſibi.

A Gentleman falling off his horſe, brake his neck, which ſuddain hap gave occaſion of much ſpeech of his former life, and ſome in this judging world, judged the worſt. In which reſpect a good friend made this good Epitaph, remembring that of Saint *Auguſtine*, *Miſericordia Domini inter pontem, & fontem.*

My friend judge not me,
Thou ſeeſt I judge not thee:
Betwixt the ſtirrop and the ground,
Mercy I askt, mercy I found.

To the honour of Sir *Henry Goodyer* of *Poleſworth*, a Knight memorable for his vertues: an affectionate friend of his, framed this Tetraſtich.

An ill year of a Goodyer *us bereft,*
Who gone to God, much lack of him here left:
Full of good gifts, of body and of minde,
Wiſe, comely, learned, eloquent and kinde.

Short and ſufficient is this of a moſt worthy Knight, who for his Epitaph hath a whole Colledge in *Cambridge*, and commanded no more to be inſcribed than this:

Virtute non vi.
Mors mihi lucrum.
Hic jacet Gualterius Mildmay Miles, & uxor ejus.
Ipſe obiit ultimo die Martii, 1589.
Ipſa decimo ſexto Martii, 1576.
Reliquerunt duos filios & tres filias.
Fundavit Collegium Emanuelis Cantabrigiæ.
Moritur Cancellarius & ſubthеſaurarius Scaccarii, & Regiæ Majeſtatis a conſiliis.

Upon a young man of great hope, a ſtudent in *Oxford* was made this:

Short was thy life,
yet liveſt thou ever:
Death hath his due,
yet dyeſt thou never.

* Hitherto I have preſented to you amongſt others, all the Epitaphes of the Princes of this Realm which I have found; and juſtly blame-worthy might I be, if I ſhould not do the ſame honour to the Princes of our time.

* Queen *Elizabeth*, a Prince admirable above her ſexe for her princely vertues, happy government, and long continuance in the ſame, by which ſhe yet ſurviveth, and ſo ſhall, indeared in the memory not onely of all that knew her, but alſo of ſucceeding poſterities, ended this tranſitory life at *Richmond*, the 24. of *March*, 1602. the 45. year of her Raign, and ſeventy of her age.

Upon the remove of her body to the palace of *White-hall* by water, were written then theſe paſſionate doleſull Lines:

* *The Queen was brought by water to White hall,*
At every ſtroake the oars tears let fall:
More clung about the Barge, fiſh under water
Wept out their eys of pearl, and ſwome blinde after.
I think the Barge-men might with eaſier thighs
Have rowed her thither in her peoples eyes.
For how ſo ere, thus much my thoughts have ſcand,
Sha'd come by water, had ſhe come by land.

*Another at that time honored her with this: *H. Holland.*

Weep greateſt Iſle, and for thy miſtreſs death
Swim in a double Sea of brakiſh water:
Weep little world for great Elizabeth,
Daughter of war, for Mars *himſelf begat her.*
Mother of peace; for ſhe brought forth the later,
She was and is, what can there more be ſaid?
On earth the chief, in heaven the ſecond Maide.

* Another

* Another contrived this Diſtich of her:

Spains rod, Romes ruine, Netherlands reliefe:
Earths joy, Englands gem, worlds wonder, Natures chiefe.

Another on Queen *Elizabeth.*

Kings, Queens, mens judgements, eyes,
See where your mirrour lyes;
In whom, her friends hath ſeen,
A Kings ſtate, in a Queen;
In whom, her foes ſurvayd,
A mans heart, in a Maid;
Whom, leaſt men, for her piety
Should judge, to have been a Diety.
Heaven ſince by death, did ſummon
To ſhew, ſhe was a woman.

* But upon the ſtately Monument which King *Iames* erected to her memory, theſe inſcriptions are affixed. At her feet.

MEMORIÆ SACRUM.

* *Religione ad primævam ſinceritatem reſtaurata, pace fundata, Moneta ad juſtum valorem reducta, rebellione domeſtica vindicata, Gallia malis inteſtinis præcipiti ſublevata, Belgio ſuſtentato, Hiſpanica claſſe profligata, Hibernia pulſis Hiſpanis, & rebellibus ad deditionẽ coactis, pacata; Reditibus utriuſq; Academiæ lege annonaria plurimum adauctis, tota denique; Anglia ditata, prudentiſſiméq; Annos XLV. adminiſtratâ Elizabetha Regina victrix, triumphatrix, pietatis ſtudioſiſſima, fœlicíſſima, placida morte ſeptuagenaria ſaluta, mortales reliquias dum Chriſto jubente reſurgant immortales, in hac eccleſia celeberrima ab ipſa conſervata, & denuo fundata, diſpoſuit.*

At her head this:

MEMORIÆ ÆTERNÆ.

* *Elizabetha Angliæ, Franciæ, & Hiberniæ Regina, R. Henrici VIII. filiæ, R. Henrici VII. nepti, R. Edvardi IIII. pronepti, patriæ parenti, Religionis & bonarum artium altrici; plurimarum linguarum peritia, præclaris tùm animi, tum*

coporis dotibus, Regi'sque virtutibus supra sexum
Principis Incomparabili,
Iacobus Magnæ Britanniæ Franciæ & Hiberniæ
Rex, virtutum, & Regnorum hæres, bene merenti
pie posuit.

* Her neareſt coſin *Mary* Queen of Scots, Dowager of *France*, a Princeſs alſo incomparable for her princely endowments, after her lamentable death was thus deſcribed:

Regibus orta, auxi Reges, Reginaque vixi:
Ter nupta, & tribus orba viris, tria regna reliqui.
Gallus *opes*, Scotus *cunas*, *habet* Angla *ſepulchrum.*

* But the magnificent monument which the King erected when he tranſlated her body from *Peterborough* to *Weſtminſter*, is thus inſcribed.

D. O. M.
Bonæ Memoriæ &
Spei æternæ,

Mariæ Stuartæ Scotorum Reginæ, Franciæ Dotariæ Iacobi V. Scotorum Regis filiæ & hæredis unicæ, Henrici *VII. Ang. Regis ex Margareta majori natu filiâ* (Iacobo *IIII. Regi Scotorum matrimonio copulata*) *pronepti*s, Edw. *V. Angliæ Regis ex Elizabetha filiarum natu maxima abneptis.* Franciſci *II. Gallorum Regis conjugis*, Coronæ *Angliæ, dum vixit certæ & indubitatæ hæredis*, & Iacobi *Magnæ Britanniæ Monarchæ potentiſſimi matris.*

Stirpe verè regia & antiquiſſima prognata erat, maximis totius Europæ Principibus agnatione & cognatione conjuncta, & exquiſitiſſimis animi & corporis dotibus & ornamentis cumulatiſſima: Verùm ut ſunt varia rerum humanarum vices, poſtquam annos plus minus viginti in cuſtodia detenta fortiter & ſtrenuè (ſed fruſtra) *cum malevolorum obtrectationibus, timidorum ſuſpicionibus, & inimicorum capitalium inſidiis conflictata eſſet, tandem inaudito & infeſto Regibus exemplo ſecuri percutitur.*

Et contempto mundo, devicta morte, laſſato carnifice, Chriſto ſervatori animæ ſalutem, Iacobo *filio ſpem regni & poſteritatis,*

ritatis, & universis cædis infandæ spectatoribus exemplum patientiæ commendans piè, patienter, intrepide cervicem Regiam securi maledictæ subjecit, & vitæ caducæ sortem cum cœlestis regni perennitate commutavit.

VI. Idus Februarii.
Anno Christi MDLXXXVII.
Ætatis, XXXXVI.

Obruta frugifero sensim sic cespite surgunt
Semina, per multos quæ latuere dies.
Sanguino sanciv.t fœdus cum plebe Iehova,
Sanguine placabant numina sancta patres:
Sanguine conspersi gros præterit ira Penates;
Sanguine signata est quæ modo cedit humus.
Parce Deus, satis est, infandos siste dolores,
Inter funestos pervolet illa dies.
Sit Reges mactare nefas, ut sanguine posthac
Purpureo nunquam terra Britanna fluat.
Exemplum pereat cæsa cum vulnere Christæ;
Inque malum præceps author, & actor eat.

Si meliore sui post mortem parte triumphet,
Carnifices fileant, tormina, claustra, cruces.
Quem dederant cursum superi Regina peregit:
Tempora læta Deus, tempora dura dedit.
Edidit eximium fato properante Iacobum,
Quem Pallas, Musæ, Deliafata colunt.
Magna viro, major natu, sed maxima partu
Cœditur hic regum filia, sponsa, parens.
Det Deus ut nati & qui post nascentur ab illa,
Æternos videant hinc sine nube dies.

H. N. gemens P.

* For Prince *Henry* her grandchil'd, of whose worth *England* seemeth unworthy, many excellent Epitaphs were composed every where extant, but this have I selected.

Reader, wonder think it none,
Though I speak and am a stone,

Here

Here is ſhrinde cœleſtiall duſt,
And I keep it but in truſt.
Should I not my Treaſure tell,
Wonder then you might as well,
How this ſtone could chooſe but breake,
If it had not learnt to ſpeake.
Hence amazd, and aske not me,
Whoſe theſe ſacred aſhes be.
Purpoſely it is conceald,
For if that ſhould be reveald,
All that reade would by and by,
Melt themſelves to tears, and dy.

Within this marble caſket lies
A matchleſs jewell of rich prize,
Whom Nature in the worlds diſdaine,
But ſhewd, and then put up againe.

On Queen *Anne*.

March with his winde hath ſtruck a Cedar tall,
And weeping Aprill, mourns the Cedars fall,
And May intends no flowers her month ſhall bring,
Since ſhe muſt looſe the Flower of all the ſpring.
Thus Marches winde hath cauſed Aprill ſhowers,
And yet ſad May muſt looſe her flower of flowers.

Another on Queen *Anne*.

Thee to invite, the great God ſent a ſtar,
Whoſe neareſt friend and kinne, good Princes are:
Who, though they run their race of men, and dye,
Death ſerves but to refine their Majeſtie.
So did our Queen her Court from hence remove,
And left this earth, to be enthron'd above.
Then ſhe is chang'd, not dead, no good Prince dyes,
But like the Sun, doth onely ſet to riſe.

On King *Iames*.

He that hath eyes, now wake and weep;
He whoſe waking was our ſleep.

Is fallen aſleep himſelf, and never
Shall wake more; till wake for ever:
Deaths iron hand, hath cloſ'd thoſe eyes
That were at once, three kingdoms ſpies,
Both to foreſee, and to prevent
Dangers, ſo ſoon as they were meant.
That head, whoſe working brain alone
Thought all mens quiet, but his owne
Is fallen at reſt (Oh) let him have
The peace he lent us, to his grave,
If no Naboth, *all his raigne*
Was for his fruitfull Vineyard ſlaine,
If no Vriah *loſt his life,*
Becauſe he had too fayr a wife.
Then let no Shemies *curſes wound*
His honour, or prophane this ground:
Let no black mouthed breath'd ranke curre,
Peacefull Iames *his aſhes ſtur.*
Princes are Gods, (O) do not then
Rake in their graves to prove them men.

Another on King *Iames.*

For two and twenty years, long care,
For providing ſuch an heir,
Which to the Peace he had before,
May adde twiſe, two and twenty more.
For his days travels, and nights watches,
For's craſie ſleep ſtollen by ſnatches,
For two fierce kingdoms wound in one,
For all he did, and ment to have done.
Do this for him, write o're his duſt,
James *the Peacefull, and the Iuſt.*

On the King of *Sweden.*

Seek not Reader here to finde
Entomb'd, the throne of ſuch a minde,
As did the brave Guſtavus *fill,*
Whom neither time nor death can kill:

Go and reade all the Cæsars *acts,*
The rage of Scithian *Cataracts.*
What Epire, Greece, *and* Rome *hath done,*
What kingdoms Gothes and Vandals won.
Reade all the worlds heroique story,
And learn but half this Hero's *glory.*
These conquered living, but life flying,
Reviv'd the foes, he conquer'd dying.
And Mars *hath offered at his fall*
An Hecatombe of Generals:
The great Comparer could not tell
Whence to draw out his Parallelle.
Then do not hope to finde him here,
For whom earth was a narrow sphear.
Nor by a search in this small marble roome,
To finde a King so far above a Tombe.

Another.

Upon this place the great Gustavus *dy'd,*
While victory lay weeping by his side.

Vpon the Tombe of the Heart of *Henry* the third, late King of *France*, slain by a *Iacobine* Fryer, 1589.

Whether thy choyce or chance, thee hither brings;
Stay Passenger, and waile the hap of Kings.
This little stone a great Kings heart doth hold,
That rul'd the fickle French, and Polacks bold,
Whom with a mighty warlike host attended
With trayterous knife, a cowled monster ended.
So frayl are even the highest earthly things,
Go passenger, and wayl the fate of Kings.

Vpon the Duke of *Richmond* and *Lenox.*

Are all diseases dead, or will death say
He might not kill this Prince the common way?
It was even thus, and Time with death consplr'd,
To make his death, as was his life admir'd.
The Commons were not summond now I see,
Meerly to make laws, but to mourne for thee:

No

No leſs than all the Biſhops might ſuffice
To wait upon ſo great a ſacrifice:
The Court the Altar was, the waiters Peers,
The Mirrhe and Frankincenſe great Cæſars tears.
A funerall for greater pompe and ſtate,
Nor time, nor death, could ever celebrate.

Upon Sir *Francis Vere.*

VVhen Vere *ſought death, arm'd with his ſword & ſhield,*
Death was afraid to meet him in the field:
But when his weapons he had laid aſide,
Death like a coward ſtrook him, and he dy'd.

Upon Maſter *Edmund Spencer* the famous Poet.

At Delphos ſhrine one did a doubt propound,
VVhich by the Oracle muſt be releaſed,
Whether of Poets were the beſt renown'd,
Thoſe that ſurvive, or thoſe that be deceaſed.
The God made anſwer by divine ſuggeſtion,
VVhile Spencer *is alive, it is no queſtion.*

Qui fide antiqua, & opera aſſidua
Britannicam antiquitatem
Indagavit,
Simplicitatem innatam honeſtis
ſtudiis excoluit,
Animi ſolertiam candore illuſtravit,
Gulielmus Camdenus ab Elz.
R. ad Regis Armorum (Clarentii
titulo) dignitatem evocatus.

Hic ſpe certa reſurgendi in
Chriſto S. &
Q.
Obiit Anno Dom. 1623. 9 Novembris
Ætatis ſuæ 74.

Upon Mr. *Michael Draitons* Monument in *Westminster*.

Doe pious Marble, let thy Readers know
What they and what their children owe
To Draytons name, whose sacred dust
I recommend unto thy trust.
Protect his Mem'ry, and preserve his story,
Remaine a lasting monument of his glory,
And when thy ruine shall disclaime
To be the treasurer of his name;
His name that cannot dye shall be
An everlasting Monument to thee.

Isaacus Causabonus.

(*O Doctiorum qui quid est assurgite*
Huic tam colendo nomini.)

Quem Gallia reip. literariæ bono
Peperit, Henricus IV. Francorum Rex
Invictissimus Lutetiam literis suis
Evocatum, Bibliothecæ suæ præfecit,
Charumq; deinceps dum vixit habuit.
Eoque terris erepto Iacobus Mag. Britt.
Monarcha Regum doctissimus dictis
Indulgentiss. in Angliam accivit.
Munifice fovit. Posteritasque ob
Doctrinam æternam mirabitur
H. S. E. invidia major.
Obiit ætern. in Christo vitam anhelans
Kal. Iul. MDCXIV. Ætat. LV.
Viro opt. immortalitate dignis. Th. Mortonus Ep. Dunelm.
Iucundissimæ quoad frui licuit consuetudinis
Memor Pr. S. L. CV. MDCXXXIV.

Qui nosse vult Causabonum,
Non saxa sed chartas legat
Superfuturas marmori,
Et profuturas posteris.

But I fear now I have overcharged the Readers minde with

with doleſull, dumpiſh and uncomfortable lines. I will therefore for his recomfort, end this part with a few conceited, merry, and laughing Epitaphes, the moſt of them compoſed by Maſter *Iohn Hoskins* when he was young, and will begin with the Bellows maker of *Oxford.*

Here lyeth John Cruker *a maker of Bellows,*
His crafts-maſter and King of good fellows,
Yet when he came to the hour of his death,
He that made Bellows, could not make breath.

Thomas Elderton, who did arme himſelf with Ale (as old Father *Ennius* did with Wine) when he ballated, had this, in that reſpect made to his memory.

Hic ſitus eſt ſitiens atque ebrius Eldertonus,
Quid dico, hic ſitus eſt? hic potius ſitis eſt.

Of him alſo was made this.

Here is Elderton *lying in duſt,*
Or lying Elderton, *chuſe which you luſt.*
Here he lyes dead, I do him no wrong,
For who knew him ſtanding, all his life long?

Some wiſe man was he, and ſo reputed, for whom this was compoſed.

Here lyeth Thom. Nicks body
Who lived a fool, and dyed a nody:
As for his ſoul, aske them that can tell,
Whether fools ſouls go to heaven, or to hell.

Neither may this offend any, For that of *Durandus* the old Prieſt is little better.

Hic eſt Durandus poſitus ſub marmore duro,
An ſit ſalvandus ego neſcio, nec ego curo.

* And this following of an uſurer is of the ſame ſtraine.

Here lys ten in the hundred
In the ground faſt bound:
'Tis an hundred to ten,
But his ſoul is damned.

Miſerable was *Harmon*, who when he had onely dreamed that he had diſburſed money, died for woe; likewiſe

Pheidon who wept not for that he should dye, but that his buriall would cost four shillings. But most miserable was that pitchpeny *Hermocrates*, that in his last will & testament made himself his own sole heir and executor of all he had, and yet refused to live when he might, because he would not be at charge of a purgation. And our Countryman old *Sparges* might seem to be of his tribe, for whom was made,

Here lyeth father Sparges,
That dyed to save charges.

Master *Wills* Doctor of Physick who died lately at *Vienna*, would often say hee would have this verse onely for his Epitaph.

Here lyeth Willing Wills.

But a friend of his that knew him to be Caprichious, wished him to adde one verse more to make up rime after the manner; but when he said, he had nothing he might adde more, one *extempore* said, it might be well made up thus.

Here lyeth willing Wills
With his head full of VVindmills.

For one that had continuall new encounters in his own minde, and crammed his head with contrary discontents, I have heard this.

Here lyeth he,
VVhich with himself could never agree.

And for another contentious companion was made this.

Here lyes the man who in life
VVith every man had law and strife.
But now he is dead, and layd in grave,
His bones no quiet rest can have.
For lay your ear unto this stone,
And you shall hear how every bone
Doth knock and beat against each other,
Pray for his souls health, gentle brother.

You

You ſhall have this out of the Cathedrall Church of *Norwich*, whatſoever you account of it.

Under this ſtone
Lyes John Knapton,
Who dyed juſt
The xxviii of Auguſt,
M. D. XC. and one,
Of this Church Peti-Canon.

Upon merry *Tarlton*, I have heard this.

Hic ſitus eſt cujus vox, vultus, actio poſſit
Ex Heraclito reddere Democritum.

Here lyeth Richard a Preene,
One thouſand, five hundred eighty nine,
Of March the xx. day.
And he that will dye after him may.

Here lyeth he, who was borne and cryed,
Told threeſcore years, fell ſick, and dyed

Here lyes the man whoſe horſe did gaine
The Bell in race on Salisbury plaine:
Reader, I know not whether needs it,
You or your horſe rather to reade it.

Here lyes the man that madly ſlaine
In earneſt madneſs did complaine
On nature, that ſhe did not give,
One life to looſe, another to live.

Here lyes, the Lord have mercy upon her,
One of her Majeſties maids of Honour:
She was both young, ſlender, and pretty,
She dyed a maide, the more the pitty.

Here lyes a gallant, a gentleman of note,
Who living could never change a groat.

Here lyes Tom. Dathe *thin notable Taylour,*
That in his life were paid Shoomaker, nor Taylour.

One

One stone sufficeth (loe what death can do)
Her that in life was not content with two.

Here lyeth C. under ground,
As wise as L. thousand pound.
He never refused the Wine of his friend,
Drink was his life, and drink was his end.

Here lyeth N. a man of fame,
The first of his house and last of his name.

At *Farlam* on the west marches toward *Scotland*, near *Naworth* Castle.

John Bell *broken-brow*
Ligs under this stean:
Four of mine een sons
Laid it on my weam.
I was a man of my meate,
Master of my wife;
I lived on mine own land
Without mickle strife.

For old *Th. Churchyard* the poor Court-Poet this is now commonly current.

Come Alecto and lend me thy torch,
To finde a Church-yard in the Church-porch.
Poverty, and Poetry this tombe doth enclose,
Therefore Gentlemen be merry in Prose.

With these memorials of the dead which give a little living breath to the dead (for as he saith, *Mortuorum vita in memoria vivorum posita est*) I conclude:

Et veniam pro laude peto, laudatus abunde
Non fastiditus si tibi Lector ero.

In Saint *Rauls* was this.

Here lyes John Dod, *a servant of God, to whom he is gone;*
Father, or Mother, Sister or Brother, he never knew none,
A Headborough, and a Constable, a man of fame,
The first of his house, and last of his name.

Dyed,

Dyed, buried, and deceaſt the fifteenth of May, (munday.
One thouſand, five hundred, and fifteen, being Whitſon-

On Maſter *Burbidge* the Tragedian.

Exit Burbidge.

On Maſter *Weymarke*, a conſtant walker in *Pauls.*

Defeſſus ſum ambulando.

Upon a Puritanicall Lock-Smith.

A zealous Lock-Smith dy'd of late,
And did arrive at heaven gate,
He ſtood without and would not knock,
Becauſe he meant to pick the lock.

In Saint *Mary Saviours* this.

Here lyes William Emerſon,
Who lived and dyed an honeſt man.

Upon a Gentlewoman, whoſe husbands love to her broke her heart, he writing himſelf this Epitaph.

Theſe lines with golden letters I have fil'd,
Here lys that wife, whoſe husbands kindneſs kild.

Upon the Mayrdome of Saint *Alban* painted in glaſs, this.

The image of our frailty, painted glaſs,
Shews where S. Albans *liſe and ending was:*
A Knight beheads the Martyr, but ſee ſoon
His eys dropt out, ſeeing what he had done:
And leaving their one head, ſeemd with a tear
To wayl the other head, lay mangled there:
Becauſe his eyes before no tears would ſhed,
His eyes like tears themſelves fell from his head.
O miracle, that when Saint Alban *dyes,*
The murtherer himſelf weeps out his eyes.

Not of a much finer thred is this Epitaph written upon one *Hubberton* in the North Country.

Here ligs John Hubberton,
And there l'gs his wife,
Here ligs his dagger,
And there l gs his knife:
Here ligs his daughter,
And there ligs his ſonne,
He gh for brave Iohn Hubberton.

One to ſhew the good opinion he had of his wifes ſoule departed, who in her life time was a notorious ſhrew, writes upon her this Epitaph.

We lived one and twenty year
As man and wife together:
I could not ſtay her longer here,
Shee's gone I know not whether.
But did I know, I do proteſt,
(I ſpeak it not to flatter)
Of all the women in the world,
I ſwear I'de nere come at her.
Her body is beſtowed well,
This handſome grave doth hide her,
And ſure her ſoul is not in hell,
The divell could ne're abide her:
But I ſuppoſe ſhee's ſoar'd aloft,
For in the late great thunder,
Me thought I heard her very voyce,
Rending the clowds aſunder.

Upon a couple who equally uſed to brawle one with the other, was written this Epitaph.

Hic jacet ille, qui centies & mille,
Did ſcold with his wife:
Cum illo jacet illa quæ communis in villa
Did quittance his life:

Hic

His name was Nick, *the which was ſick,*
And that very male:
Her name was Nan, *which lov'd well a man,*
So Gentlemen, Vale.

Upon one Maſter *Thomas Peniſtone*, a Gentleman of an ancient family, and allyed to many more, who ſometime was one of the Clerks of the Councell to Queen *Elizabeth*, upon a ſtone in a Piller of the Cathedrall Church of *Rocheſter*, is engraven this plain Epitaph.

Learning, Worſhip, Credit, Patrimony,
Wit, Wealth, Alliance, Wife and Progeny,
Servants and Friends: all this (alas) had he,
Yet lyeth now in duſt here, as you ſee,
And ſo do thouſands moe, and ſo ſhall ye.
He did but follow thoſe that went before,
And you ſhall follow him, and others more
Shall follow you; ſmall difference in the matter,
But that ſome go before, and ſome come after.

Upon one of a baſe condition, yet in reſpect of his name, would have claimed kindred of a moſt Noble Family, and being a notorious lyar, was this written.

Here lyes M. F. *the ſonne of a Beare-ward,*
Who would needs bear Arms in deſpight of the Herhaught:
Which was a Lyon as black as a Ieat-ſtone,
With a ſword in his paws inſtead of a whet ſtone.
Five ſonnes had this lyer, 'tis worth the revealing,
Two arrant lyers, and three hang'd for ſtealing.
His daughters were nine, never free from ſores,
Three crooked Apoſtles, and ſix arrant whores.

Vpon a Dyer I find this written.

He that dyed ſo oft in ſport,
Dyed at laſt, no colour for't.

Not much unlike to the former is this written upon a Cobler named *Coſier*.

Come gentle Reader, gentle friend,
And here behold your Coſiers end,

Longer in length, his life had gone,
But that he had no Last so long,
O mighty Death! whose art can kill
The man that made soles at his will.

On a child drowned catching of an Apple.

Dsce meo malo, posse carere malo.

Upon the untimely death of a childe.

As carefull Nurses to their bed do lay
Their children, which too long would wantons play:
So to prevent all my insuing crimes,
Nature my Nurse laid me to bed betimes.

On a youth that dyed with grief.

Surpris'd by grief and sickness, here I lye,
Stopt in my middle race, and soon made dead,
Youth do not grutch at God, if soon thou dye,
But know he trebles favour on thy head,
Who for the mornings work, equals the pay
With those that have indur'd the heat of day.

On rich *Hewet.*

Here lyes rich Hewet, *a Gentleman of note,*
For why he gave three Owls in his coate,
Ye see he is buried in the Church of Saint Paul,
He was wise, because rich, and now you know all.

In Saint *Martins* in the fields.

Here lyes Richard Hobbs,
Yeoman of the Roabes,
To our late Soveraign Queen Mary,
And dyed on Ashwednesday being the 19. of Febru-
ary,
One thousand five hundred, sixty and one,
On whose soule Jesus have mercy, Amen.

Upon *John Death.*

Here lyes John Death, *the very same,*
That went away with a consent of his name.

Upon

Upon one that was blinde and deafe.

Here lyes Dicke Freeman
That could not hear nor see man.

Vpon one that was bald.

Here lyes Iohn Baker *inrolled in mould,*
That never gave a penny to have his head pould,
Now the Plague and the Poxe light on such a device,
That undid the Barber, and starv'd up the Lice.

Vpon one *Jarret* a Grocer, buried in *Saint Mary Saviours* in Southwarke, 1626.

Some cal'd him Garret, *but that was too high,*
His name was Iarret *that here doth lye:*
Who in his life was tost on many a wave,
And now he lyes anchored in his own grave.
The Church he did frequent, while he had breath,
He desired to lye therein after his death.
To heaven he is gone, the way before,
Whereof Grocers there is many more.

Vpon *Simon Vadloe* Vintner, dwelling in Fleet-street, at the sign of the Diveli and Saint Dunstane.

Apollo & cohors Musarum
Bacchus vini & uvarum
Ceres pro pane & cerevisia
Adeste omnes cum tristitia
Dique Deaque lamentate cuncti
Simonis Vadloe funera defuncti.
Sub signo malo bene vixit, mirabile!
Si ad cælos recessit, gratias Diabole.

We will now come nearer to our times, and shew you the fertility of our moderne wits in some few, but extraordinary pieces of various invention, upon several subjects, some grave and serious, others witty ridiculous, as

Vpon a Butcher that married a Turners daughter.

A sister marble hath never bin,
The flesh *is married to the* skin.

I found this written upon the Doome Church in *Utrecht*, upon *Cain* and *Abel*.

Abel: Sacrum pingue dabo, non macrum ſacrificabo,
Cain: Non dabo pingue ſacrum, ſacrificabo macrum.

Vpon two beautifull children, a brother and ſiſter, who wanted each of them an eye.

Lumine Acon dextro caruit, Leonilla ſiniſtro,
Et potuit forma vincere uterque Deos:
Parve puer, lumen quod habes concede ſorori,
Sic tu cæcus AMOR, ſic erit illa VENUS.

Engliſhed thus.

Thou one-eyd Boy, whoſe ſiſter of one mother,
Matcheleſs in beauty are, ſave one to th' other:
Lend her thine eye, ſweet Lad, and ſhe will prove
The Queen of Beauty, thou the God of Love.

On a Gold-Smith that tipt a ſtone Jugge with ſilver.

He that did tip ſtone Jugges about the brimme,
Met with a black pot, and that pot tip'd him.

Vpon two Lovers who being eſpouſed, dyed both before they were married.

She firſt deceas'd, he for a little tryed
To live without her, lik'd it not, then dyed.

Mans life.

Man is a glaſs, life is as water
That's weakly wall'd about:
Sinne brings in death, death breaks the glaſs,
So runs the water out.

Upon a young Gentlewoman.

Nature in this ſmall volume was about
To perfect what in woman was left out,
But fearing leſt a piece ſo well begunne
Might want preſervatives when ſhe had done,
Ere ſhe could finiſh what ſhe undertooke,
Threw duſt upon it, and ſhut up the booke.

Here

Here lyes a woman, no man can deny it,
That reſts in peace although ſhe liv'd unquiet.
Her husband praies, if by her grave you walk,
You'd gently tread, for if wak't, ſhee'l talke.

Upon Maſter *Parſons*, Organiſt at *Weſtminſter*.

Death paſſing by, and hearing Parſons *play,*
Stood much amazed at his depth of skill,
And ſaid, this Artiſt muſt with me away,
(For Death bereaves us of the better skill)
But let the Quire while he keeps time, ſing on,
For Parſon *reſts, his ſervice being done.*

Upon Maſter *Charles Wray*, ſonne to ſir *William Wray*, who died at ſixteen or ſeventeen years of age, and lyeth buried in *Aſhbie* Church in *Lincolnſhire*.

When I in Court had ſpent my tender prime,
And done my beſt to pleaſe an earthly Prince,
Even ſick to ſee how I had loſt my time,
Death pitying mine eſtate, remoov'd me thence,
And ſent me (mounted upon Angels wings)
To ſerve my Saviour and the King of Kings.

Epitaphium Honoratiſſimæ Heroinæ IANÆ Wintoniæ Marchioniſſæ ædibus ſuis Baſingæ defunctæ.

Inclyta IANA jaces hoc Marchioniſſa Sepulchro,
Ceſtrenſis patri gloria ſola ſuo.
Quam non uſque adeo tituli, non cenſus honores,
Stemmata magnorum ſanguine ducta ducum.
Non tua qua Triviæ certabas forma Dianæ
Dicere & Idaliam vel ſuperaſſe Deam.
Quam pietas tua grata Deo, quam pectore caſto
Religionis amor, vitaque labe carens!
Quam roſeo reſidens generoſa modeſtia vultu,
Abſque ſupercilii nube benigna manus.
Oh quam te memorem! ſuperi nova civis Olympi,
Diva anima æternum conſociata Deo;

Angelicis

Angelicis ubi mista choris agis alta triumphos,
In patriam fragili carne soluta, redux.

Vpon a Collier.

Here lyes the Collier John *of* Nashes,
By whom Death nothing gain'd he swore:
For living he was dust and ashes,
And being dead, he is no more.

A Gentleman who dwelt at *Bermington* in *Holland*, wrote this Distich in Latine upon his wife buried at *Westerkeale* in *Lincolnshire*.

Quæ pia, quæ prudens, quæ provida, pulchra fuisti,
Uxor in æternum, chara MARIA, vale.

Vpon an Vsurer.

Here lyes he underneath this stone,
That whilst he liv'd did good to none.
And therefore at the point to dye,
More cause had some to laugh then cry.
His eldest sonne thought he had wrong,
Because he lingred out so long,
But now he's dead, how ere he fares,
There's none that knows, nor none that cares.

On a Miller.

Death without warning, was as bold as briefe,
When he kil'd two in one, a Miller and a thiefe.

On a Wrestler.

Death to this wrestler gave a fine fall,
That trip'd up his heels, and took no hold at all.

Vpon a rich Country Gentleman.

Of Woods, of Plains, of Hils and Dales,
Of Fields, of Meades, of Parkes and Pales,
Of all I had, this I possess,
I need no more, I have no less.

On the Proverb, *Quot capita, tot sententiæ.*

So many heads, so many wits, fie, fie,
Is't not a shame for Proverbs thus to lye?
My selfe, though my acquintance be but small,
Know many heads that have no wit at all.

If ye be melancholily disposed, peruse these heroique lines, penned surely by the Prince of Poets of his time in France, *Anthonius Areria*, which Author I keep as a Jewell,

de Bello Ronano.

O Deus omnipotens fortunam quando tuabis,
Quæ fuit in guerra tunc inimica mihi,
Perdere garsetas omnes fecit atque cavallos,
In campo Romæ quando batelha fuit,
Atque ego pensabam personam perdere charam,
Sed bene gardavit tunc mea membra deus.
Nam Christum Dominum de grando corde pregabam
Et sanctam matrem fortiter atque suam,
Omnes & sanctos & sanctas de paradiso,
Devotus grandus atque fidelis eram.
De tali guerra non escapare putabam,
Et mihi de morte grand' paora fuit.
Pou Pou bombardæ totâ de parte putabant,
Dixissus nigrus ille Diablus erat.
Tiff taff tof & tif dum la bombarda pisognat
Garda las gambas nec tibi blessetas, &c.

Impossibilities.

Embrace a Sun-beam, and on it
The shadow of a man beget.
Tell me who raignes in the Moon,
Set the thunder to a tune,
Cut the Axel-tree that beares
Heaven and earth, or stop the spheares
With thy finger; or divide
Beggery from lust and pride,
Tell me what the Syrens sing,
Or the secrets of a King,

Or his power, and where it ends,
And how far his will extends.
Go and finde the bolt that last
Brake the clouds, or with like haſt
Fly to the Eaſt, and tell me why
Aurora *bluſhes: if to lie*
By an old man trouble her minde,
Bid Cephalus *be leſs unkinde.*
Canſt thou by thine art uncaſe
The myſteries of a Courtiers face.
Canſt thou tell me why the night
Weeps out her eyes? If for the ſight
Of the loſt Sunne, ſhe puts on black,
Poſt to his fall, and turn him back,
If not for him, then go and finde
A widdow, or all woman kinde,
Like to their outward ſhew, and be
More than a Delphian Deity.

Anagrammes.

Vpon *Henry* the fourth King of *France*, ſlain by *Ravillac*.

Henricus IV. Gallicarum Rex,
In herum exurgis Ravillac.

Upon Queen *Anne*.

Anna Britannorum Regina
In Anna regnantium arbor.
Eliſabetha Stevarta
Has Artes beata vel is.

Upon a fair Lady, the Lady *Anne Dudleie* in *Italian*.

Anna Dudleia
E la nuda Diana.

Upon Maſter *John Dowland* the famous Lutaniſt.

Joannes Doulandus
Annos ludendo hauſi.
Maria Meutas
Tu a me amaris.

Dame Elianor Davies.

Never so mad a Ladie.

Vpon a braue Lady liuing in *Norfolke.*

Amie Mordaunt
Tum more Dianam
Me induat Amor
Nuda O te miram.

Sir *Thomas Ridgewaie* being Treasurer of *Ireland*, gaue for his creſt a Camell kneeling vnder his burthen, whereupon this Anagramme fortunately fell vpon his name.

Thomas Ridgewaie.
Mihi Gravato, Deus.

Palindromes are thoſe where the ſyllables are the ſame backward and forward, theſe alſo are of fine inuention: as.

A Noble Lady in Queen *Elizabeths* time being for a time forbidden the Court for being ouer-familiar with a great Lord in fauour; gaue this Embleme, the Moon couered with a cloud, and vnderneath.

Ablata, at alba.

A great Lawyer, as well this, the ſame alſo backward and forward:

Si nummi immunis.

Which may be engliſhed,

Giue me my fee, and I warrant you free.

A Scholler and a Gentleman liuing in a rude Countrey Town, where he had no reſpect, wrote this with a coale in the town Hall. *Subi dura a rudibus.*

At Cadiz in *Spaine* is to be ſeen this mad Epitaph of one whoſe name was *Inſanus.* *Lector.*

Hic inſanus jaceo, & niſi tu me inſanior fuiſſes, non hic ad ultimas orbis partes, me quæſitum acceſſiſſes. Vale & ſapi.

Thoſe deuices that expreſs names by bodies are termed *Rebus*, in old times eſteemed ingenuous deuices, but in ours ridiculous.

Maſter *Newburie* the Stationer, deuiſed for himſelf an Ewtree with the Berries, and a great N. hanging vpon a ſnag in the midſt of the tree, which could not chooſe but make *Newberie*,

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